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THE UNCANONICAL WRITINGS

OF THE OLD TESTAMENT

FOUND

IN THE ARMENIAN MSS. OF THE LIBRARY

OF ST. LAZARUS.

TRANSLATED INTO ENGLISH BY

REV. Dr. JACQUES ISSAVERDENS

MEMBER OF THE MEKHITHARIAN ARMENIAN ACADEMY.
COMMANDER OF THE IMPERIAL ORDER OF THE MEDJIDIEH

VENICE

ARMENIAN MONASTERY OF ST. LAZARUS,

1901.

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:ny readers in this book. It is as follows.

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[redacted]

Mr. Rendel Harris of Cambridge, so great an authority, on hearing that I was engaged in preparing this English translation from the Armenian of some of the Apocryphal Writings of the Old Testament, kindly addressed to me a letter, assuring me of the great interest he takes in the present publication.

By his kind permission, I herewith publish his letter, which I hope will stimulate the interest of my readers in this book. It is as follows.

315785

PHILADELPHIA

June 12/00

Dear Professor,

I hear through some English friends of mine that you are preparing for the press a volume of Apocrypha in translation. Some of these we probably know through the labours of M^{r}. Conybeare, but there will be much that is both new and interesting. I want you to put me down amongst the subscribers and to send an advance copy to me at

5 Park Terrace

CAMBRIDGE

where I shall return before long. It is a pity that there are so few persons interested in this kind of work, or who know how much we owe to San Lazzaro.

With best wishes

yours

Rendel Harris

REV. P. J. ISSAVERDENS

San Lazzaro *Venice*

ITALY

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THE UNCANONICAL WRITINGS

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VENICE,

ARMENIAN MONASTERY OF ST. LAZARUS.

1900.

[redacted]

PREFACE

In the year 1896 the Armenian Press of St. Lazarus, in Venice, published in a small volume a Collection of Uncanonical Writings of the Old Testament found in the Armenian MSS. of the Library of the Mekhitharian Monastery.

Such writings, though rejected by the Church, as having no authority entitling them to be considered inspired, and therefore to be regarded as of less importance than the Canonical Scriptures, yet for persons who occupy themselves with Biblical researches and questions, may perhaps have a certain interest.

Some of these writings are already known in Europe, through translations or in other ways, others are not. And in view of the difficulty, if not impossibility, to most of

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the Armenian text, and thus to put them within the reach of all.

The Latin, Greek, Syriac and Ethiopian texts of such apocryphal writings, are well known to European critics, but comparatively few know even of the existence of the Armenian versions: and yet the Armenian ancient literature is very rich in such works. In bringing them therefore under the notice of European Biblical scholars, we also perform an act of gratitude towards the Fathers of the Armenian Church.

We ask the indulgence of the English reader towards the translator of these apocryphal writings, whose language being that of a foreigner must necessarily be lacking somewhat in beauty and elegance.

THE
BOOK OF ADAM

CONCERNING THE BOOK OF ADAM

In the Armenian Library of St. Lazarus, in Venice, there are three MSS. in which the Book of Adam is contained, and they were written at different times.

One of these MSS. is numbered 729, and contains the writings of Vartan, called the Aïkegtsi, an Armenian writer of the XIIth century. It is a small sized MS. — 6 × 8 inches — written on paper, in double columns of 25 lines each, but has no date. However, as it appears, it may have been written between the XVIth and the XVIIth centuries. In this MS. one of these Books of Adam is found, and it is its text that has been followed, the variants of the other two being marked at the foot of each page.

In this same MS. besides the Book of Adam, are

1. The History of the creation and transgression of Adam.
2. The History of the expulsion of Adam from the Garden.

3. The History of Cain and Abel, the sons of Adam.
4. The good tidings of Seth.
5. The History of the repentance of Adam and Eve.
6. The words of Adam to Seth.

The literal translation of all these writings I give in succession after that of the Book of Adam.

The second MS. in which the Book of Adam is found is a Collection of Homilies — $9\,^1/_2 \times 12\,^1/_2$ inches, — written on paper, in double columns of 25 lines each, and numbered 633. It has no date, but owing to a memoir found in it, penned by a certain priest named Megherditch, it is clear that it was written before the year 1529.

The third MS. containing the Book of Adam, was presented to the Armenian Mekhitarian Library, by F. C. Connybeare, an Armenian scholar, who during his journey in Armenia, photographed it from a MS. preserved in the Library of Etchmiadzin, in Russian-Armenia. This also has no date.

I think it necessary to say that in my English translation I have embodied in the text of the first MS. the principal differences of the other two, and have printed them in italics. This I was obliged to do sometimes

in order to complete the phrase, or to make the sense clearer, or sometimes to fill in blanks.

Concerning the age of the Armenian version of the Book of Adam, we cannot precisely establish a date; but it is certain that it must have been composed before the xth century, and probably from a very old Greek text[1].

1. As regards the author of the Book of Adam, some writers think that he was a Jew converted to Christianity, who lived in the first or second century; and that he wrote this book in Palestine, in the dialect of the country, which was Hebrew mixed with Syriac. Others, however, think that it was originally written in Syriac. As for the Greek text, it is thought to have been translated between the third and the fourth centuries.

THE UNCANONICAL WRITINGS

OF THE OLD TESTAMENT

THE BOOK OF ADAM.

This is the life of Adam and Eve.

After their expulsion from the Garden of Delights, as it is called, into the land of sorrow, Adam took Eve his wife and went to a country which was on the east side of the plain, over against the Garden of Eden, where he dwelt eighteen years and two months. After which Adam knew Eve his wife, and she conceived and bare two sons: the wicked one, who is called Cain, and the wise one, who is called Abel.

And thereafter while Adam and his wife were sleeping, Eve dreamed a dream. Then Eve awoke Adam and told him her dream thus saying: « My lord, I saw to-night in a dream that the mouth of our son Cain was full of the blood of his brother Abel, and he drank it. And Abel entreated him to

spare him a little of his blood, but he refused and drank in haste the whole of Abel's blood, which however he cast forth again and retained it not. »

When Adam heard this he said unto her: « Let us arise and go to our children to see what has happened to them. It is possible that some enemy may have attacked them. »

Then they departed and found that Cain, with his own hands, had slain his brother Abel.

And God commanded the archangel Michael, saying: « Go and tell to Eve; The secret of the dream thou hast dreamed, reveal not to Cain thy son, for he is a child of perdition. And thus shalt thou say to Adam; Be not thou grieved concerning Abel thy son, for God will give thee another son who will tell thee all I have determined to do, but thou shalt not reveal any thing unto him. »

And Adam kept all these things in his heart; likewise did the woman. Nevertheless Eve sorrowed alway for *Abel* her son.

And Adam knew Eve his wife again, and she conceived and bare Seth.

And Adam said unto Eve: « Behold, I have gotten a son instead of Abel whom

Cain slew; let us therefore arise and give glory and blessing unto God. »

And unto Adam were given thirty sons, and his days were nine hundred and thirty years.

And it came to pass that Adam fell sick, and he cried with a loud voice, and said: « Let all my children be gathered together before me, that I may see them before I die. »

And they all gathered together around him; for they lived separately, each one in his own place.

Then Seth said unto Adam his father: « O my father, what sickness is this which thou hast? »

And he answered and said unto him: « Many intolerable pains have seized upon me, O my son. »

And Seth said unto him: « O my father, is it because thou rememberest the delights and the happiness of God's Paradise, and all those different kinds of fruits of which thou didst eat continually, that this sickness is come upon thee? If it be so, O my father, tell me and I will go and bring thee of the fruit of the tree of life. I will cast earth upon my head, and shed tears before the Garden, and pray the Lord God; for

the Lord hears his servant's prayers, and He will send his angels and grant my prayer. And I will bring thee of the fruit of the tree of life, that thou mayest taste and eat thereof and be made whole. »

Then Adam answered: « It is not so, Seth, my son; much sickness and intolerable pains encompass me. »

Seth said unto him: « Tell me, my father, why those pains came upon thee? »

Adam said unto him: « My son, listen thou to me patiently. When God created me and thy mother Eve, for whose transgression also I die, God permitted us to enjoy and eat of all the fruits of the Garden, except of one tree of which He commanded that we should not eat, saying unto me: « For if ye eat thereof, ye shall die ». And the time arrived when the angels came to your mother to take her before the Lord to worship him. And when they departed from her, the enemy seeing that neither I, nor the angels were near, came and spoke unto her, *and deceived her*, and gave her of the fruit and she ate thereof, and she gave unto me, and I also did eat thereof. And God was wroth with us, and immediately came into the Garden, and cried unto me, with a terrible voice and said, — « Adam,

where art thou? Wherefore hidest thou thyself from my presence? for a house cannot hide itself from its builder; but as ye obeyed not my commandment and kept not mine ordinances, behold, I will bring upon thy body suffering, and as many as seventy sorrows. And the first grievous plague shall be pain in the eyes; and the second, pain in the ears; and in like manner, successively, in all thy members shalt thou suffer and be tormented »

And when Adam had told his children all these things, he sighed loudly and said: « What shall I do, for my soul is full of sadnes ? »

And Eve wept much and said unto Adam: « My lord, let me bear half thy torments: for it is on my account that this evil is fallen upon thee; and it is for my sake that thou art in this trouble. »

And Adam said unto her: « Do thou, and Seth thy son, arise and go near to the Garden, and put earth upon your heads, and cry aloud and weep abundantly and implore God; peradventure He may have pity upon me, and may send his angel into the Garden of Delights, and give me of the fruit from which cometh the oil of mercy; and with it ye shall anoint my person, and

it may be I shall be healed of these torments. »

Then arising they went to the Garden; and by the way Eve beheld a wild beast fall upon Seth her son, and she wept bitterly, crying: « Woe is me! woe is me! for if ever I attain the day of resurrection, all *the sinners of* my generations will curse me saying: « Cursed be Eve, in that she kept not the charge of the Lord her God, therefore shall we all die. »

And Eve gazing on the wild beast, thus spake unto him: « O wild beast, art thou not afraid to fight against the image of God? »

But the beast roared and said: « O woman, the beginning of covetousness came not from us but from thee; thou art the cause of the freedom of the beasts. For, behold, when thy mouth was opened to eat of the fruit of the tree of which God commanded that thou shouldst not eat, then our nature changed and we became disobedient unto man. And now be silent and dispute no longer with me; for if I begin to contend with thee, thou canst not resist against me. »

Then Seth said to the beast: « Shut thy mouth and keep silence, and depart from

me. the image of God, until the day of Judgment. »

And the wild beast said unto Seth: « Behold, I depart from thee, the image of God, and go into my dwelling. »

And Seth and his mother Eve, departed and went towards the Garden of the Lord; and mourning and weeping, they implored the Lord to send his angels to give them the oil of mercy.

And the Lord sent Michael, his archangel, who said unto Seth: « Man of God, trouble not thyself *to implore God* that thou mayest take of the oil of the tree of mercy, to anoint Adam thy father, for so it cannot be now. Go, and behold how the end of thy father's earthly course draweth near. Yet three days and he shall die and thou shalt see his glorious and wonderful departure. »

And when he had said this, the angel of the Lord went away from them into heaven; and Seth and his mother returned again to the place where Adam lay.

And Adam said unto Eve: « O Eve, how hast thou dealt with me, thou that hast brought upon me great wrath, so that death shall be the lot of all the races of my generation? »

And *Eve* cried: « Woe is me! Woe is me a thousand times, for I am guilty, having believed in the words of the serpent who deceived me! »

And Eve having said this, they together wept and lamented bitterly. And when their lamentations ceased, Adam, overcome by his terrible affliction, fell asleep. And his sons, together with Eve, sat down around the bed of their father and lamented very sore.

Then Eve, their mother, said unto them: « My children, behold, your father is dying, and I also am going to die with him. And now my children hear me, and I will tell you the envy and the wickedness of the enemy, and by what artifices he deprived us of the Garden of Delights and of eternal life. »

So thus she began to speak: « The man-loving and merciful God, created Adam your father, and out of his ribs created me, and put us in the Garden of Delights, to subdue and to have dominion over every thing in it; but He commanded us not to draw near to one tree. Satan, having seen the glory and the honour *that God had prepared for us, grew envious of our dignity,* and finding the serpent more subtle than any beast of the field, he said unto him:

« I know thou art more subtle than any beast, so I will reveal unto thee the secrets of my heart. » — And he said to the serpent: « Thou seest by how much honour man was made worthy by God, while we have been despised. Now hear me, and come and let us go and drive him out of the Garden from which we have been driven on account of him. »

« But the serpent answered: « I fear doing that, lest the Lord should be angry with me. » — Satan said unto him: « Fear not for that, but be in my hands as a tool and I will speak with thy mouth to deceive them. »

« And in the meantime the serpent rested itself upon the wall of the Garden. And when the angels proceeded to worship God, Satan *came with them* in their likeness and sang *with them* hymns of praise. And, I, lifting up mine eyes, saw him there upon the wall in the form of an angel, and he cried out and said unto me: « Art thou Eve? » — And I said: « Yes, I am Eve. » — And he said unto me: « What art thou doing there in the Garden? » — And I said unto him: « God has put us here. » — Then said he: « Why has God commanded you not to eat of the trees that are in the

Garden? » — And I said unto him: « It is not so, we may eat of all except of one tree, which is in the midst of the Garden, of which God did command us not to eat, saying: « If ye eat of it ye shall die. » — Then the serpent said unto me: « As God liveth, I am much grieved for your sake, and am not willing to leave you in ignorance; now take and eat of the fruit, and thou shalt know how to appreciate that tree. » — But I said unto him: « I fear lest God shall be provoked to anger against us, for thus hath He commanded us. » — And he answered saying unto me: « Fear not, for as soon as thou shalt eat thereof, thine eyes shall be opened to know good and evil. For God knew that when ye did eat thereof, ye should be as gods knowing good and evil; and He being jealous of you did not permit you to eat of it. So now take thou and eat of that fruit, and thou shalt see the supreme Glory. »

« When I heard what he said, I opened the door of the Garden of Eden and went into it; for when the serpent spake unto me, I was without; and he going in after me, said unto me: « Follow thou me; I will give thee of that fruit. » — So he went before, and I went after him. And having

gone a little space, he turned about and said craftily unto me: « I will not give thee to eat of that fruit unless thou swearest unto me that after thou hast eaten thou shalt also make thy husband to eat thereof. » — And I, not being able to understand his deceitful words, said unto him: « I know not how to swear unto thee, but I will say what I know. I swear unto thee by the Lord's throne, and by the cherubim that carry it, and by the tree of life, that when I eat I will give also to my husband, *as thou hast said.* »

« And when he heard these words, he quickly approached the tree, and of its fruit he gave unto me the production of his wickedness, which is lust, for lust leadeth unto all other sins. And he took hold of a branch of the tree of knowledge, and pulled it down towards me, and I took and ate thereof. And as soon as I had eaten mine eyes were opened, and I knew that I was bereft of the righteousness with which I had been clothed, and I wept bitterly. Then said I unto him: « Serpent, why hast thou done this, O thou offspring of evil? Why hast thou deceived and deprived me of the glory which I had? » — I wept sore because of the oath which I had sworn unto him; and

he hearing this, went out of the Garden and forthwith disappeared.

« Then I looked for some leaves to conceal my nakedness and found none would remain for a covering but those of the fig-tree, which I took and fashioned into an apron to cover me.

« Then I cried unto your father, saying: « Adam, where art thou? arise and come nnto me and I will show thee wonderful things. »

« And when your father came unto me, I spake to him wicked things, which drove us out of that glory. And it was Satan who caused me to speak words of blasphemy and contempt. So I opened my mouth and said: « Come Adam, my lord, and hear my words, and eat of the fruit of this tree of which God has commanded us not to eat thereof; do thou eat and thou shalt become a god. »

« Your father answered, saying unto me: « I fear lest God be provoked to anger against me. »

« And I said unto him: « Fear not, for as soon as thou shalt eat thereof, thou shalt know good and evil. »

« And he listening unto my deceitful words, ate of the fruit, and immediately his eyes were opened, and he knew that he was naked.

« And he said unto me: « O woman, why hast thou dealt with me in this way, and hast deprived me of the glory of God? »

« And instantly we heard the voice of Michael the anchangel, sounding the trumpet and saying unto all the angels: « Thus saith the Lord of Hosts; come with me and let us go into the Garden and hear the judgment which I shall pronounce upon Adam and Eve. »

« And when we heard the sound of the trumpet, and the words of Michael the archangel, we said to each other: « Behold, the Lord is coming down into the Garden to judge us; come, where shall we hide ourselves? »

« And the Lord God came into the Garden, seated on a chariot of cherubim, and the angels, and all the hosts of heaven stood before him and offered praise. And as soon as the Lord God entered into the Garden, all the trees, amongst which Adam and I stood, flowered; and the throne of God was placed near the tree of life.

« And the Lord God cried unto Adam, your father, saying: « Adam, where art thou? Dost thou think that thou art hidden from Mine eyes that see all things, and that I shall not be able to find thee out? Can a house hide itself from its builder? »

« Then your father answered and said: « My Lord, we do not hide ourselves from thee thinking that Thou canst not find us out; but we are afraid of thee because we are naked. »

« And God said unto him: « Who told thee that thou wast naked? Thou hast transgressed my commandment which I gave unto thee, and thou hast not kept it. »

« Then your father remembering what I had told him, that I would make him stand without fear before God, turned about unto me, saying: « Why didst thou do this? »

« And I said unto him: « My lord, the serpent deceived me. »

« Then the Lord said unto Adam your father: « Because thou hast done this, and hast not kept my commandments, and hast hearkened to the voice of thy wife: cursed be the ground in thy labour; for thou shalt till it, and it shall not give thee of its fruits, but thorns and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat thy bread. »

« And turning towards the serpent, the Lord said unto him: « Because thou hast done this, and hast become a tool of wickedness, and hast deceived the true-hearted ones, be thou cursed above all beasts and

cattle, and thou shalt be deprived of the food with which thou didst feed thyself, and thou shalt eat dust all the days of thy life. Upon thy belly shalt thou go, and thou shalt be deprived of thy hands and of thy feet, and there shall be left unto thee neither ear, nor wing, nor any of the members that thou hast; because with thy wicked craftiness thou hast seduced and deceived them, and caused them to go out of the Garden of Delights. And I will put enmity between thee and the woman, between thy children and between her children; they shall bruise thy head, and thou shalt bruise their heels, until the day of judgment. »

« And the Lord turning, said unto me: « Because thou didst listen unto the serpent, and didst despise my commandments, thou shalt be oppressed by heavy toil and intolerable sorrows. In anguish shalt thou bring forth children, and in thy life and in thy sufferings thou shalt confess and cry; Lord, Lord, deliver me now, and I shall no more return again to sin. And thus out of thine own words will I judge thee for the enmity that the enemy hath sown in thee, and thy desire shall be to thy husband, and he shall rule over thee. »

« And thereafter the Lord commanded his angels to take us out of the Garden of Delights; and while they were driving us out, we made a great lamentation and wept bitterly.

« And Adam your father, said: « Grant me a little time that I may pray the man-loving God, it may be that He will have pity upon me, for I only have sinned. »

« And the angels that were driving us out, did so. And Adam cried out with a sorrowful voice and said: « Forgive, O Lord, my trespass which I have committed. »

« Then the Lord said unto his angels: « Why did ye cease from driving them out from the Garden? Did I do it without a cause? Or did I judge them unjustly? »

« And the angels fell upon their faces, saying: « Righteous art thou, O Lord, and just are thy judgments. »

« And the Lord turning again unto Adam said: « Thou shalt no more dwell in the Garden. »

« But Adam answered and said unto the Lord: « My Lord and God, I beseech thee, grant me of the tree of life that I may eat of it before I go out from the Garden of life. »

« And God spake again unto Adam, saying:

« Thou shalt not now take thereof, for We did command the Cherubim to keep the way of the tree of life with a flaming sword, that thou shouldst not eat thereof and never die; but that the enmity which the enemy sowed in thee should remain in thee. And if when thou shalt go out from the Garden thou shalt keep thyself from all wickedness and take death into consideration, then after thou diest, in the resurrection I will restore thee and will give thee of the fruit of life, and thou shalt never die any more. »

« And the Lord having said these things, commanded the angels to drive us out of the Garden. Then Adam, your father, wept bitterly in the Garden before the angels, and the angels said unto him: « What wilt thou, Adam, that we should do unto thee? »

« He answered, saying: « I know that ye shall now drive me out, but let me take from the Garden something of sweet odour, that when I am driven out, I may offer sacrifice unto God, and the Lord may listen unto my prayer. »

« Then the angels approached the Lord and said: OHIL! OHIL[1]! which means: Eternal king.

1. Another MS. has Iaïl! Iaïl!

« And He commanded them to give to Adam out of the Garden sweet-smelling spices. Then God did command them to bring Adam before Him that he should take of the sweet-smelling spices and of the seeds that were to be used for meat. And the angels left Adam before the Lord. And the Lord God commanded that he should be given four things, which are these: CROCUS, which is saffron; NARD, which is balsam; CALAMUS, which is fragrant reed, and CINNAMON, which is the fruit of the cinnamon-tree, and many other seeds for meat. When we had taken all these things we went out from the Garden, and found that we had been brought into this land.

« And now, my children, I have told you everything in order concerning the deception of the enemy by whose fraud we were driven out. And behold, take heed, lest ye also be deprived of the glory of God. »

And while Eve was telling all these things to her children, Adam lay before them in the pains of his sickness; and Eve and her children began to weep and lament. And when they ceased, Adam awaked out of his sleep, and Eve said unto him: « Why shalt thou die and I remain living, my lord? Or tell me the truth, how long shall it be after thy death before I follow thee? »

And Adam said unto Eve: « Be not anxious to enquire into such things, for thou shalt quickly follow me. We shall die at the same time and thou shalt be laid near me in the same place. But when I die, do thou cover me, and let not any of thy children look at me, until the angel shall command what ought to be done with me; for God will not forsake me, for He claims His vessels that He has created. And now arise and give thyself unto prayer, until my soul shall depart unto my Lord who gave it. Alas! I know not how I shall meet my Creator. Will He be angry with me? Or will He turn and have mercy upon me through His pity? »

Then Eve arose and went out, and falling on the ground upon her face, wept and lamented bitterly, and thus she spake: « I have sinned against thee, O God; I have sinned against thee, Father of all; I have sinned against Thee, Lord; I have sinned against Thee, the man-loving One; I have sinned against thy Seraphim; I have sinned against Thy eternal throne; I have sinned against Thee, Lord; I have sinned even against Thy Holy of Holies; I have sinned against Thee, O Lord; for I am the origin of all sin and *iniquity* in this world. »

And while Eve was offering up this prayer, the angel of the Lord came unto her in the shape of a man, and raising her from the ground, said unto her: « Arise, woman, stand upon thy feet; for, behold, Adam, thy husband, has departed from his body; look up! and thou shalt see his soul going up to heaven to present itself before its Creator. »

So Eve arose, and with her own hand wiped *the tears from her face;* for her eyes were swollen with weeping. Then lifting up her eyes to heaven, she saw a chariot of fire drawn by four beasts of fire, the glorious splendour of which no human tongue can describe. And they carried Adam's soul into the place where he lived in his body; and the angels *went before* the chariot. And when they approached the place, the chariot and the Cherubim stopped, with Adam in it. Eve saw also censers of gold, and three litters and angels with sweet spices and censers going to and fro, and hastening into the holy Tabernacle. There they kindled a fire and put spices into the censers, and the smoke of the spices went up and covered the firmament of heaven. And all the angels bowing down, worshipped God and cried out: ELIAÏL! which is, being transla-

ted: Lord, king of all eternity, grant pardon to Adam; *for he is thine image* and the work of thine immaculate hands. »

And Eve beheld before God yet more wonders, *exceedingly wonderful*, and she wept bitterly. Then she turned and spake thus unto Seth, her son: « My son, arise and stand by the side of thy father's body, that thou mayest see the wonderful vision that no man has ever seen, and behold how all the angels pray unto the Lord for Adam, thy father. »

And Seth arose and went to his mother, and said unto her: « Mother, why dost thou weep? »

His mother answered him and said: « Look up and see with thine own eyes the firmament of heaven opened, and the soul of thy father how it is prostrated before God, and *all the angels* that implore for it, are saying thus: « Grant pardon, O Lord, unto Adam, Thou that art the patient God, and art the Lord of all, for he is thine image. » — Now, Seth, my son, what shall become of me, wretched as I am, when they shall carry me before God, the invisible? And who are these two Ethiopian men who stand before God, and beseech him earnestly for Adam, thy father? »

Seth said unto her: « O my mother, these *Ethiopian* men thou seest, are the sun and the moon, who prostrated upon their faces, pray God for Adam, my father. »

And Eve said unto him: « Where is their light? Why do they look dark? »

Seth answered and said: « The light has not gone away from them, but before the Father of light their light cannot be seen; for their brightness is hidden by the glory and the greater brightness of the face of God the Father. »

While Seth was saying this to Eve his mother, on a sudden, one of the angels blew a trumpet, and directly all the angels who lay down upon their faces before God, arose and cried with a loud voice, saying: « Blessed be the Lord in His glory by all his creatures, for He was merciful unto Adam, the creature of his hands. »

And when the angels cried thus, one of the six winged Seraphim came and took away Adam, and carried him into the sea that was not made by hands, and washed him three times, and brought him again and placed him before God; and three hours he remained prostrated on the ground upon his face. Thereafter He who is the Father of all, and who sat upon His throne, stretched

out his hand and took Adam and delivered him unto the hands of Michael the archangel, saying unto him: « Bring him into the second heaven, and make him rest until the day of the great Regeneration; for I will bring Redemption upon the earth for Adam and all his generations. »

Then Michael the archangel took Adam and gave him rest where God commanded; and all the angels sang hymns of praises, and wondered at God's mercy in that He granted pardon unto Adam. And after much rejoicing for Adam's sake, Michael the archangel spake unto the Father of light, saying: — « O Lord, let all the angels be gathered together before Thee, each one according to his own rank. »

And all gathered together, some having censers in their hands, and some sounding lyres and trumpets. And, behold, the Lord was taken up with glory upon four winds, and the Seraphim took hold of the winds, and all the angels came down from heaven before him, and descended upon the earth in the place where Adam's body lay; and from thence the Lord went into the Garden *together* with all the celestial hosts. Then all the plants and the trees *of the Garden* did blossom, and bare fruit, and their per-

fume was shed around; so that all they that were born of Adam became unconscious falling asleep because of the excessive fragrance of the flowers of the Garden; but Seth only remained awake; for God was pleased to show him the wonders that he would work.

And the Lord God beholding the body of Adam thus lying upon the ground, by reason of his love towards man, was very grieved and said: « O thou Adam, why didst thou do that thing? for if thou hadst kept the commandment which I gave thee, they that brought thee to this place would not rejoice. But now I tell thee, that when my Salvation shall appear in the world, I shall turn their joy into mourning, and thy mourning I shall turn into joy. For I will make thee return into thy first glory, and will cause thee to sit upon the seat of thy deceiver, and he shall come to that place where thou liest. And he shall see thee placed higher than himself, and thou shalt see him cursed with all those who did his will. Then I will send them into the fire of hell, and they shall be sore afraid, and he shall be grieved in seeing thee exalted to his place. »

And when God had spoken these things

unto Adam, He said unto Michael the archangel: « Go thy way into the kingdom which is in heaven, and thou shalt take from thence three linen cloths of white and of purple, and thou shalt bring them hither. »

And he went and did as the Lord commanded him.

And God commanded Michael *and Uriel* the archangels, saying thus unto them: « Wrap the linen cloths around Adam's body, and bring fragrant anointing oil and cast it upon him. »

And the archangels Michael and Uriel did according as the Lord had commanded them. And when they had wrapped up Adam's body, God commanded them to fetch the body of Abel the just; and they brought it and placed it before God. Then God commanded to bring linen cloths and wrap up the body of Abel the just; for since the day that Cain his brother slew him, his body had not been covered; for Cain also would have hidden it but could not, for the ground would not receive his body, moreover a loud voice came out *of the ground* saying unto him: « I will receive no created body before that of the first created one, which was taken out from me. » And the angels took the body of

Abel and put it upon a stone, until they had buried the body of Adam. And the Lord God commanded the angels to lift up the bodies and carry them into the Garden to the very place from which God had taken the dust and had created Adam. There He gave command to dig the ground and bury them together. Then God commanded the seven holy archangels, to go and bring from paradise many perfumes. And the archangels accordingly did as they were commanded by the Lord, and they put the perfumes in the place where the bodies were to be laid. Then they took the bodies of both and put them in the grave, and covered them with earth. And the Lord God called unto the body of Adam and said: « Adam! Adam! »

And Adam cried out, saying: « Lo, here I am, O Lord. »

And the Lord said: « Have I not told thee already that dust thou wert, and unto dust thou shalt return? And now I declare *the Resurrection* unto thee and unto all the generations of man that come from thy seed. »

And when He had said this, the Lord God made the mark of a triangle upon their graves to seal them, that no one should go

near their bodies for the space of six days, until they were turned into the dust out of which they were taken.

And when our Lord had ended all these things, He went up into heaven with glory. And Eve not knowing *what had become of Adam,* or where his body was laid, was sore grieved and wept bitterly. For during the time that the Lord came down into the Garden of Delights to receive Adam's body, Eve with the rest had become unconscious, falling asleep, during all these wonders, and no one knew anything about them, except Seth, her son.

And thereafter when the hour for Eve's dying arrived, she arose of her ownself, and with tears, she set herself to pray, saying: « O Lord, God of all nature, Creator of all beings, separate me not from the body of Adam, thy servant, because thyself hast taken me out of the body and the bones of Adam, and hast created me. I pray thee grant this favour to thine unworthy handmaid, that her body, which has sinned, should not be separated from that of Adam, but let it be together with his body, as before I was with him in the Garden. For even after we transgressed against thy commandment, we did not separate from each

other, *so even now, O Lord our God, separate us not from one another.* »

And when she had finished this prayer, she looked up into heaven, and beat her breast and said: « O my Lord and God of all, receive my spirit in peace. »

And as soon as she had said so, she slept, and gave up her soul into the hands of the angels. And thereafter Michael the archangel and three other archangels, took up the body of Eve and carried it away, and buried it in the same place where lay the bodies of Adam and Abel the just.

Thereafter Michael the archangel cried unto Seth, saying: « Thus shalt thou bury every man that dies, until the day of the Second coming and of the Resurrection. »

And having thus set forth the command he said unto him: « Upon the seventh day thou shalt rest and rejoice together with the spirits of the righteous that are upon earth. »

And Michael the archangel having thus spoken unto Seth, was instantly taken up into heaven, and together with the archangels, gave praise and glory unto God, singing hymns and saying: « Hallelujah! Hallelujah! Hallelujah! Holy, Holy, Holy is the Lord of Hosts. »

HISTORY OF THE CREATION

AND OF

THE TRANSGRESSION OF ADAM. [1]

The Lord God in creating heaven and earth, created first the hosts of the angels for the service of his own Divinity. And Sadael the wicked, and Beliar, were the chiefs of the choirs of Satan. They were adorned with great glory, and were placed higher than all the angels and all the choirs of the angels; they gave praise, blessing and glory and honour unto God.

But Satan, the unclean, would not praise God; for he was vain-glorious in his heart, and wished to put his throne as high as the

1. This was taken from the MS. N.° 729 of the Armenian library of St. Lazarus, in Venice. It however bears no title, but has only an A..... — The title « History of the creation and of the transgression of Adam » has been added by the publishers.

throne of God. And the Lord God commanded Gabriel the great one, and Michael the terrible one, who belonged to the hammer-holder seraphim, and the nine orders of angels, and they rushed against Sadael and all them that did his will, and struck them and cast them down like hail that falls from the clouds.

And God the beneficent, on account of the pride of Satan, created Adam from earth to fill up the place of the angels that had fallen. And the Lord God caused a deep sleep to fall upon Adam, and took one of his ribs, and closed up the flesh instead thereof. And when Adam awoke from his sleep, he saw the woman and he was pleased. And Adam said: « Behold, this is bone of my bone, and flesh of my flesh, she shall be called woman. »

And the Lord God brought them and put them in the Garden of Eden, which was a very splendid place, and commanded them saying: « Ye may eat of the fruit of all these trees, but of the Tree of life ye shall not eat, nor shall ye handle it; for if you eat thereof ye shall die. » And He put Adam in the middle of the Garden for this purpose, that if he kept the commandment of the Lord, he might be taken up into glory into the

upper Jerusalem, into the place of the angels that had fallen.

Wherefore Satan growing envious entered into the serpent. At that time the serpent was winged, he had a tongue, and could enter into the Garden; but Satan, for fear of the angels dared not go into the Garden; therefore when he saw the serpent in it, he taught him to deceive Eve and Adam. And the serpent went and saw that Adam and Eve walked in the Garden, and ate of the fruits and amused themselves, and as he was advised by Satan, he closely watched them until he found Eve alone.

The serpent then said unto her: « Why dost thou eat of the fruits of all the trees, and of this beautiful fruit thou eatest not? »

Eve said: « Because the Lord God did command us not to eat of that fruit, saying: « When ye eat, ye shall die. »

The serpent said: « God is willing to deceive you; He was like you, as long as He had not eaten of that fruit; when He ate thereof, he reached the glory of Divinity. Wherefore He told you to eat not of that fruit, that ye should not become equal unto Him, and sharers of His glory and of His throne.

Then she took and ate of the fruit, and

instantly she was bereft of her glory. When Adam came and saw that the woman was despoiled of her splendour, he was grieved, and said: « Didst thou eat of the fruit? »

Eve said: « It is a most delicious one, take and taste thyself, and thou shalt see how sweet it is. »

Adam said: « I cannot eat of it and be stripped like thee. »

Eve said: « I ate too much, and therefore have been stripped; do thou eat only a little. »

Adam said: « I cannot eat and be stripped of my glory like thee. »

Eve said: « If thou eatest, God shall not be wroth with thee, for He loves thee very much. »

Then he took the fruit and examined it, and was afraid to be stripped like the woman. He would not eat it, but the woman wept and entreated him saying: « If we die let us die together, and if we live let us live together, separate me not from thee. » And Adam as he looked at the beauty of the woman was beside himself; for though she had lost her glory she was beautiful. her body was of a dazzling white like a pearl; for she was newly created, and God had created and decked her

with his own hands. And Adam after much thought said: « It may be that God will have mercy upon me and strip me not. And if I be deprived of my glory, when shall He have mercy upon me? Better were it for me to die than to be separated and parted from my wife. » For he did not understand that had he kept the commandment, God could have created another and much more handsome woman than she. Having held the fruit in his hand, and examined it for about three hours, he said: « I cannot live without my wife. » So he cast aside the word of God, and in obedience to the word of the woman he ate the fruit, and was stripped of his glory. Not that the fruit was evil, for there was not any evil fruit in the Garden, but the evil was in what Eve did in despising the word and the commandment of God, and in listening to the word of the serpent. And Adam despised the word and the commandment of God and listened to that of his wife.

Wherefore they were deprived of their glory and they sought and covered themselves with the leaves of a fig-tree; for they thought that a covering of leaves could hide them from the sight of God; for God always appeared unto them, coming

gently and talking with them in a sweet voice. But at that moment when they ate the fruit and were stripped of their splendour, and had covered their nakedness with leaves, the voice came from the fig-tree, crying out, and saying: « Adam, where art thou? »

And Adam said: « Lord, I heard thy voice, and I ran and hid myself. »

The Lord said: « Why didst thou run away and hide thyself? »

Adam said: « I ran away and hid myself, because I was naked, and was ashamed before thee. »

The Lord said: « I had covered you with glory, why did you strip yourselves of it? did you eat of the fruit? »

Adam said: « This woman that thou hast created, she deceived me. »

And the Lord spake unto the woman, saying: « Woman, didst thou do that? »

And the woman said: « Lord, the serpent that thou hast created, he deceived me. »

Then the Lord was wroth against them, and said unto Adam: « Because thou hast done this, and didst not listen to my counsel, but didst quickly listen to the counsel of thy wife, instead of this immortal plant, thorns shall be brought forth for

thee; in the sweat of thy face shalt thou eat thy bread; for dust thou wert and unto dust shalt thou return. »

And turning unto Eve, He said: « Because thou hast done this, I will greatly multiply thy sorrow, in thy confinement thou shalt suffer to death, in sorrow thou shalt eat thy bread, and in sorrow thou shalt live all the days of thy life. »

And turning unto the serpent He said: « Thou art cursed above all cattle, upon thy breast and belly thou shalt creep, and dust thou shalt eat all the days of thy life. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. »

And God commanded the angels to drive them out from the Garden, and with a flaming sword to keep the ways of the Garden of life. So they drove Adam and Eve out from the Garden.

And they went out to a place dark and gloomy; there they remained the whole day and they ate nothing, but inconsolable, they wept and bemoaned themselves. And six days after, the Lord had mercy upon them, and sent his angel to take them out of the darkness, and to guide and bring

them to this bright world, where he shewed them the fruit-bearing trees, with which they had to satisfy themselves and live. And when Adam and his wife saw it, they said: « Although it is not so good, and the light and the fruits of this world are not equal to the light and the fruits of the Garden; yet through these we shall neither die nor remain in darkness. »

So they were comforted.

HISTORY OF THE EXPULSION

OF ADAM

FROM THE GARDEN.

When Adam was driven from the Garden into the world, as long as the sun was up they were cheerful. But when in the evening the sun went down, they thought that darkness had fallen upon them, and they should see the sun no more. For as in the Garden the light reigned always, they thought that all the world also would be in continual light; they did not know that in the world there is night, and there is day. Wherefore when the sun went down they were grieved, for they thought that day-light would return no more; and they wept and mourned until morning.

And at day-break, Satan came unto them in the shape of an angel, and said: « Why are ye grieved ? »

Adam said: « We are grieved because God had created us and had put us in the bright Garden, and through the deceit of the serpent, we ate of the fruit, and were driven forth from the Garden, and for a certain time we were in darkness. But the Lord again was gracious unto us, and He sent His angel and took us out from the darkness and brought us into this bright world, which, although not equal to the light of Paradise, still is light. Now we know not what we have done that the Lord is wroth against us and has withdrawn that little light; therefore we mourn and weep. »

Satan said: « What did ye give unto that angel who took you out from the dark place and brought you to the light? »

Adam said: « Nothing. »

Satan said: « How is that? why did ye not declare yourselves servants unto him together with all your generations? »

Adam said: « We were beside ourselves, and thought not to say so. »

Satan said: « What would you give unto me, if I give you good tidings about light? »

Adam said: « If we could see light once again, we would become servants unto thee, and all our generation. »

And Satan pointed them towards the east,

saying: « Look there, and ye shall see light. »

Having said this, Satan withdrew to a little distance; and Adam and Eve looked eastward, and seeing the sign of daylight, they were filled with great joy and pleasure.

When the sun was a little higher, Satan, the Evil one, came unto them, saying: « Have ye seen the good tidings, and how I did cause you to be cheerful? »

Adam said: « I am servant unto thee, and unto thy good tidings, for thou hast given light unto us. We and all our generations are thy servants. »

Then Satan brought a stone and put it before Adam, and said unto him: « Place thy hand upon this stone and say: Let all my generations be thy servants. If thou say not so I will cause deep darkness to fall upon thee. »

And Adam placed his hand upon the stone and said: « Until the unbegotten shall be born, and the immortal shall die, we and all our generations will be thy servants. »

Then Satan took the stone and brought it to the river Jordan, and there he buried it, and in the hands of Satan it became Adam's signature.

Adam and Eve rejoiced and were cheerful until evening; and then they perceived that they were deceived by Satan, and they wept and mourned, and fasted seven days, and entreated the Lord. And after these seven days, the Lord was gracious unto them, and sent his angel, who brought handwriting from God, and delivered it into Adam's hands, saying: « Fear not, Adam, Satan has deceived thee. If he has said unto thee « until the unbegotten shall be born », it is because I am the Unbegotten who was born of no one; and by saying « immortal » he meant My Divinity, which can never die. Through this deceit he took from thee thy handwriting that thou shouldst remain a slave in his hands. But I will not let thee remain a slave in the hands of Satan, for thou art mine image. I will not be deprived of thee, nor leave thee in his hands. — And those seven days in which Adam fasted, are called « The fast of the Septuagesima. » — And at the beginning of the sixth age, from the light of My Divinity I shall send my Beloved Son, who shall come and take flesh from thy seed, from the holy and immaculate Virgin, and shall be Son of the son. And my Son shall blot out thy handwriting, and shall free

thee from the slavery of Satan, and give unto thee thy first glory. »

When Adam heard these good tidings, he rejoiced much, and the six thousand years appeared unto him like an hour.

[redacted]

THE HISTORY OF CAIN AND ABEL,

THE SONS OF ADAM.

After the deceit of Satan, Adam having fasted five[1] days — which we call «The fast of the Septuagesima» — God grew tender toward him, and sent His angel to tell him about God taking flesh, and about his deliverance from the hands of Satan. And then he brought the Ox and caused it to be obedient unto him, that he should use it to plough the ground, that he might till and cultivate it, and eat its produce, and be satisfied; and commanded Adam to take from the produce a portion for God.

And Adam's first-born was Cain. When Cain was thirty years old, then Abel and his sister were born. Eve brought forth children only once every thirty years, and she brought them forth in pairs, a male and a female.

1. Thus has the MS.

Abel, at the age of twenty years old, became a keeper of sheep, and Cain was a tiller of the ground. And Adam said unto them : « From the produce of your labour, ye shall take out one tenth for God's portion. » And the sheep of Abel brought forth one with numberless speckles; Abel chose it for God's portion; but for love of his brother, he would not offer it. He said within himself: « When the crops of my brother are ripe, then we will offer up together the portion to God. »

When Cain's crops of corn were ripe, he cut down his corn, he made bunches of that which was beaten by the wind, fastened it up in sheaves, and put them apart for God's portion.

And Abel brought his lamb that he had chosen, and had promised unto God as his portion. And Cain stood up in prayer to God, saying: « Know, thou, O Lord, Creator of all, that from everything that I worked for and produced, I took out a portion and a tenth part of my substance and offered unto thee. And now let thy will be done, as it pleases thee. »

And the Lord was wroth with Cain, and as a handful of dust is carried away of the wind, so he scattered all his harvest of corn,

and destroyed all his riches, so that not even an ear of corn could be found. He beat Cain's face with hail, which blackened like coal, and thus he remained with a black face.

But Abel offered unto God the first-born lamb, and stretching out his hands, prayed unto the Lord, saying: « Lord God, Creator and maker of all good things, I beseech thee, accept my offering which I offer thee as a portion of those good gifts that thou hast created and distributed unto us. Of the good things thou hast granted, I offer unto thee that they should be acceptable before thee. »

Immediately a gentle breeze blew, and a light came down from heaven, and Abel's face became shining, and a voice came from heaven, saying: « Thy prayer is heard, and thine offering is accepted. » And a shining cloud covered Abel, and took his lamb up to heaven.

And Cain nourished a hatred against Abel, and would have killed him, but knew not how, for as yet no murder had taken place. And Abel knew not the wicked intention of his brother, and they did always eat, and drink, and walk together.

But on a certain day Cain said unto his

brother: « Let us go and take a walk in the field. » So they arose and went into the field, and Cain wished to bind his brother; but Abel was more vigorous than Cain, and therefore Cain could not reveal his intention unto him. Then he began to play with his brother, and wrestle with him, trying to take hold of him in flank, to see whether he was strong enough to overcome him; but in trying to take hold of him in flank, he fell down, and could not overcome Abel. Then Cain getting up, looked around here and there, and saw a very long shoot of a vine, and said: « Come brother, let us play with this shoot. »

Abel said: « How shall we play with a shoot? »

Cain said: « Throw your arms around this tree, and with these three shoots I will bind thee, and see whether thou canst break them, and set thyself free. Then will I embrace the tree, and thou shalt bind me; and so will we see who shall be able to break free. »

And he was strong, but with this he would try and see who was stronger.

Then Abel approached the tree, and Cain took the shoot of the vine, and with it he bound him around three times, body and

hands. Then Abel understood his brother's wickedness, and entreated him, saying: « Brother, let me loose from the bond. » But Cain would not release him; he bound him stronger, and with many shoots of the vine he surrounded him and the tree, from the feet to the head. And Abel wept and said: « Brother, let me loose; shed not my blood for the sake of this perishable world. What harm have I done unto thee? Why art thou wrath against me? Let all the world be thine. »

But Cain walked about and looked for something with which he could kill his brother, but he knew not the way to give him a death-blow.

And Satan the wicked one, at the close of the day, with a black pebble[1] . . .

. . . .

. . . . there was a . . . . . stone, sharp like a razor, with which one slew another,

1. As in the text lack some few lines, in order to complete the meaning of the phrase I took from « The Commentary of the Creation » – Մեկնութիւն արարածոց – of Vartan, an Armenian Doctor and writer of the XIIth century, these few lines:- « And when they did go, Cain arose against Abel and murdered him; either by strangling or with a pebble stone, as they say; for he, dwelt in by Satan, saw some devils in the shape of crows, one of whom with a stone slew another. He did the same, and so Abel's blood was shed upon the ground. »

and then threw down the sharp stone. Cain having learned from it, took the sharp stone and came unto Abel.

And Abel wept, saying: « Hast thou not pity upon our parents? »

But Cain had no pity upon him. When he came near to kill him, Abel, shedding tears, said: « Brother, bring thy face that I may kiss it, that my heart should not be in want of it; thou knowest the judgment of God. »

When he was cutting the throat of his brother with the stone, his brother said: — « Tell my mother who nourished me with her milk to grant me her pardon. »

And as the stone was a small one, hardly could he in an hour slay him. And while he was cutting his throat, his brother continued saying: « I am going away from this world, mayest thou enjoy the affection of our parents. »

When he had slain his brother, and was going away cheerfully, the Lord appeared unto him on the way, fifty cubits above in the sky, and said to him: « Where is thy brother? »

And he boldly said: « Who made me his guardian that thou askest me? »

Now God asked him for a purpose, that

peradventure he might repent; but when the Lord saw that Cain gave such an answer, His anger was kindled against him and He inflicted upon him seven punishments.

1. The first of the punishments was, that upon his head sprung up two horns.

2. The second punishment was, that one of the horns cried out in a loud voice saying: « Cain is the murderer of his brother. » And the mountains, the rocks and the valleys echoed, saying: « Cain is the murderer of his brother. »

3. The third punishment was, that he quivered like a yew-tree in his feet, hands, and all his members.

4. The fourth punishment was, that no matter how much he ate, he was never satisfied.

5. The fifth punishment was, that he could not eat what in his heart he wished to eat; and when he put anything into his mouth to eat it fell to the ground.

6. The sixth punishment was, that he could not sleep, neither by night nor by day.

7. The seventh punishment was, that God did not prescribe him death, but said the Lord: « Whosoever shall slay Cain, his punishment shall fall upon the murderer.

And thus Cain lived for eight hundred and sixty years. Then he was in despair, for he wished to die, and did not die. And God brought from above a skin and covered him.

And Lamech having mounted a horse, and gone hunting, Cain came in sight from afar with his horns and skin. Lamech, on seeing him, thought it was a stag; and letting an arrow fly from his bow, he killed Cain. Then the punishment fell upon Lamech. But Lamech's wife was a good woman; she entreated God, and the Lord was gracious unto him, on account of his wife's shedding many tears, so his pain was healed and the punishment was removed from Lamech.

And when Adam and Eve heard of Abel's murder, they wept and mourned for a long time. And every time they buried Abel's body, it came out upon the face of the ground; likewise his blood never dried up, and his body neither stank nor grew worm-eaten. For God said to Adam that he first should return to dust and then his generations. Wherefore Adam ought first to die and return unto dust, and then his generation; until Abel's body fell, no one had died, and therefore it did not return

unto dust neither his blood dried up. Until Adam's death Abel's body remained thus unaltered, as if it were alive and in sleep: but when Adam died, then Abel's body also entered into its grave.

And Cain after having murdered Abel, being afflicted by seven punishments, mourned and cried woe unto himself and wept bitterly. And his parents, Adam and Eve, as long as they saw Abel covered with blood and Cain struck with punishment, wept and mourned over their children. For a space of two hundred years Adam knew not his wife; he said, he was afraid that through their mourning another son, still more wicked might be born. But the Lord was gracious unto them, and sent them good tidings for the sake of Seth, and gave comfort to Adam and to Eve his wife.

[redacted]

CONCERNING THE GOOD TIDINGS OF SETH,

TO WHICH WE MUST GIVE EAR.

And the Lord grew compassionate toward Adam, and sent his angel unto him, saying: « Know thy wife that thou mayest have a son instead of Abel. »

Adam said: « I cannot know my wife, for I knew her twice, and that was a greater punishment than my expulsion from the Garden. For as long as I see Abel covered with blood, my heart is grieved and vexes me; and when I turn and see Cain's punishment, my tears run down. And if I know my wife again, that might be the cause of another grief and affliction. »

The angel said: « Fear not, Adam; for God shall give thee a son and thou shalt call his name Seth, which being interpreted is, « consolation. » He shall be the blessed seed, and the head of patriarchs, and shall be a comfort unto thee; forasmuch as Cain's wickedness has caused thee sorrow, so much

comfort shall Seth afford thee. And thy seed and the seed of Seth shall multiply, and the world shall be filled with it. But let not the seed of Seth, or the seed of others of thy children, be mixed with that of Cain's generation; for if they mix themselves with that generation, thy good children shall become wicked, and then all shall be punished together. »

Now when the angel gave unto Adam the good tidings regarding Seth, he had no other child of the seed of Cain. When Seth was born, there were three hundred and ninety women, and twenty-four men. Cain, thirty years after he was married, murdered Abel, who would have been married in the same year; but this did not take place, and so he became a virgin martyr. When Seth and others of his brothers were born, his parents were comforted on account of him, according to the tidings of the angel. So the seed of Seth and of his brethren multiplied: but they chased away the seed of Cain and did not mix with them, and they lived virtuously.

And the son of Seth, Enoch, the good Fruit, asked his father, saying: « Why is Adam, our grandfather, grieved? »

Seth said: « He is afflicted for having

tasted of the fruit, for which he was expelled from the Garden. »

And Enoch said unto his father: « The debt of the father must be paid by the son. »

Wherefore Enoch did not marry. He planted a vineyard. It was a large vineyard, filled with all good things, and he worked in it sixty-four years. Every man tasted of its fruits, but he, Enoch, did not taste at all. He wore on his head an iron helmet, that he should not look up into the fruits of the trees; and for sixty-four years he was a vine-dresser, but he did not eat of the vineyard. And God commanded His angels, and they took him up in his body, and placed him in Paradise, where he is until this day.

And when the other children of Seth and Adam saw that Enoch, on account of his purity and fasting, was taken up into Paradise, many of them departed and retired to mountains, and devoted themselves to purity and mortification.

But in Cain's seed the maidens multiplied exceedingly; so that one hundred women walked after one man, and for one man they quarrelled, and they snatched him from one another; for the men were few in

number, but the women and the maidens were numerous. The seed of Seth and his brethren did not mix with them, but lived piously. There were many good men among them; there were five hundred and twenty single men devoted to an austere life, and there was no possibility of their mixing with the seed of Cain.

But the young women of Cain's seed, invented the artifice of carmine and of flake-white, with which they made their faces red and white; they dyed their eyebrows, and painted their eyes, and put on antimony; they decked their hair with curls, and invented different kinds of musical instruments. They reddened their feet and their hands with alkanet, and with other ornaments they decked and embellished their persons. And with trimmed garments, and with all kinds of music dancing joyfully, they went into the mountain; and with clapping of hands and sounding trumpets, and making long gyrations, and singing all kinds of songs, they mixed with the children of Seth and deceived them. There were five hundred and twenty solitary men, and only Noah remained a virgin; all the others mixed up with them and became more wicked than they, and more lascivious

than dogs. Neither the father discerned his daughter, nor the mother distinguished her son, nor the sister her brother. In this way they continued to live an adulterous life, and bore not God in mind.

Wherefore God, on account of the multitude of their sins, was wroth with them, and willed to destroy them by water. Therefore God commanded Noah to build an ark, and to marry. But when the angel came and told Noah to take a wife, Noah would not do so, for he was five hundred years old.

And the angel said: « Thou must fulfil the command of God, for He is going to destroy all the world by water; all shall be drowned, and thou shalt become a new Adam, and from thy seed all the world shall be filled. »

Noah said: « How long shall I live in this world ? »

The angel said: « Thou hast lived five hundred years, and thou shalt live four hundred years more. »

Noah said: « Four hundred years pass away like a dream in the night; why then for a transitory dream should I contaminate my virginity ? »

The angel said: « It is the Lord's command, thou canst not go against it. »

Noah said: « I know not whether there is any pure woman left that I may take her to wife. »

The angel said: « There is a pure virgin, whose name is Noamzarah, take her to wife; then begin to construct an ark, its length an hundred and fifty cubits, its breadth fifty, and its height thirty cubits. »

And the angel departed from him, therefore Noah took a wife. And while he was building the ark, the hatchet cried out, the axe cried out, the saw cried out, and so did the wood, saying: « Behold, the flood is coming up and it shall destroy the world. »

When Noah heard that voice, melting in tears he entreated God to be patient and wait for him twenty-seven days. And when Noah went up to the upper story, he placed two planks one upon the other; and the planks cried out that the flood was coming up. All the beasts came up two by two, and went into the ark; and of clean beasts in sevens and sevens. So the irrational animals understood the coming of the flood, but men did not understand.

And Noah went into the ark, he and his sons; he shut up the door, and pitched and cemented its sides with pitch. And the win-

dows of heaven were opened, and the water came out from beneath, and fell down from above. Many made an attempt to escape and go into the ark, but they were drowned on the way. During forty days the waters increased and covered the tops of the mountains. And about a year the ark remained upon the waters, and then drifted and rested upon mount Massis.

And at the end of forty days Noah opened the window of the ark and sent forth a raven, that he might bring him back some sign; and he went and found the dead bodies to feed upon and came back no more. Then he sent forth a dove; and the dove flew and wandered upon the tops of the mountains and found three flowers and brought them as a sign, and presented them unto Noah. Then Noah let loose all the birds.

And when three months had expired, he opened the ark and saw that the mountains and the hills were dry, but the plain was covered with water, he then sent forth all the beasts. But of the clean animals and of the fowls, which went into the ark seven and seven, he offered unto God, as a portion, one of every seven, and entreated God to destroy the world no more by water. And his offering was accepted, and the Lord heard his prayer.

And he requested the Lord saying: « Give me a sign of reconciliation. »

And the Lord said: « Look towards the east. »

And Noah saw the sign of a bow in red and green that had come down.

And God said unto Noah: « This shall be a token of my reconciliation with thy children. When they see the bow, they shall know that the Lord is compassionate to them; so this shall be my covenant with thee and with thy children, that I will no more cause the flood to come upon the earth; and if they commit evil, I will reprove them with another punishment. »

And Noah being blessed by God, descended the mountain, and dwelt in Agori. When his seed multiplied, they went down to Itchevan[1] and there they dwelt three hundred years. And his two sons, Andoon and Manetoon, as well as the other children, were fruitful and multiplied, and peapled Nakhitchevan[2], and from there they repeopled the whole world. And the name of the place was called Nakhitchevan, and there is Noah's tomb.

1. Encampment — Armenian word.
2. The first encampment.

HISTORY OF THE REPENTANCE
OF ADAM AND EVE,

THE FIRST CREATED ONES, AND HOW THEY DID PERFORM IT[1].

When Adam went out from the Garden, he took Eve, and by God's command, they dwelt over against the Garden; and as they always beheld it, they continually were oppressed, on account of their longing for it. And their misery daily increased, and their longing for the Garden of Delights grieved them.

When the day declined and the sun set, it became gloomy and dark night. Then a great terror seized the first created ones,

1. We are indebted to F. C. Conybeare, an Armenian scholar, for the publication of « Adam and Eve's history of repentance. » For when in the year 1893, in company with Mrs. Conybeare, also a clever Armenian scholar, he visited St. Lazarus, having learned our intention to publish the Armenian edition of the uncanonical books, he presented us with this history, as well as with the « Book of Adam », both of which he had copied from a Manuscript in the *Library* at Etchmiadzin.

for they thought it was the death by which they had to die; and in their terror they were agitated, until day-break, when the sun appeared.

Then they were relieved a little from the fear of death. For God had said, « Ye shall die », and this sad news caused them great trouble, and that was the penitence of Adam, and Eve his wife. They thought and remembered that spot of pleasure, and the Garden of Delights; the beauty of the trees and the enjoyment of the plants; the bright coloured roses and the sweet-smelling flowers; the everlasting leaves and the sweetness of the delicious fruits; the good sounds of the fiery spirits, and the harmonious chants of the angels; the charming voice of the celestial beings and the delicious songs of the incorporeal hosts. Adam having lost all this[1], ...

. . . .

. . unto Adam the angel Gabriel, saying to him to know Eve, that she may be the mother of children. And he gave unto Adam a branch from the trees of the Garden, and said: « Let this be unto thee a sign, that Eve shall bring forth a son of

1. Here the text is lacking.

consolation, and thou shalt call his name Seth, instead of Abel whom Cain murdered.

And before Cain had murdered Abel, on a certain day Eve told Adam a dream, saying: «I saw last night in a dream, that Cain took Abel's blood in his mouth and drank it. And Abel entreated him to leave some of the blood, but he did not listen; and the blood did not remain in his belly, but he ejected it.»

When Adam heard this from Eve, he became suspicious about it. For, ere Eve had told him the dream, he had heard Cain saying unto Abel: «Come, let us go to the field and see my garden, which I planted instead of the Garden for which our parents continually lament and weep.» So Adam went quickly and saw that Cain had slain Abel, his brother, and had departed from that place.

And as to how he slew him, and in what way, it is as I am going to relate. Cain took Abel into the garden which he had planted, and there he bound him to a tree, with his hands behind him; then he took a pebble stone, and with it so wounded he the innocent lad, that he yielded up his soul. And Adam having seen this, mourned sore and wept bitterly.

Then feeling his heart oppressed, and his soul embittered, he went and told Eve to come and mourn with him for Abel, and then to wrap his body up and to bury him. But when he took Eve and came to the place, he found not the body of Abel, for the angels of God had buried it; and the ground had absorbed his blood, so that it never has been seen. Then a heavy sorrow fell upon Adam and Eve, on account of Abel their son, and they kept a mourning of an hundred and twenty years; until, through the command of God, they begot Seth, the son of consolation.

Now after Cain had murdered Abel, Gabriel came unto Adam and said unto him: « Enquire not of Cain about Abel, for God shall enquire of him and shall punish him »; as also He did.

For God enquired of Cain, saying: « Where is Abel thy brother? »

And he did lie unto God saying: « I know not. »

And God asked Cain in order that he might repent and say: « I have sinned. »

But he shamelessly said: « I know not. Am I my brother's keeper? »

And God said unto him: « Thou art not his keeper, but why hast thou been his *murderer?* »

And he subjected him to seven punishments.

First he said: « Be thou accursed. »

Second: « A curse be upon the earth where thou hast shed thy brother's blood. »

Third: « Thou shalt till the ground with trouble and labour. »

Fourth: « And the ground shall not yield unto thee her increase, for thou hast stained it with the blood of the just. »

Fifth: « Thou shalt quiver like a tree in the wind. »

Sixth: « Thou shalt be troubled like the sea, when it is agitated by the waves. »

Seventh: « God put a sign upon him, that he might be recognized by every one; and the sign was a mark. A horn also grew out of his forehead; and wherever he went, the horn cried out with a loud voice, saying: « Cain, the murderer of his brother, is coming. »

Thus he continued to live eight hundred years. He continually trembled, and always, day and night, tottered as he walked upon the earth.

And Adam and Eve's mourning became more intense, because of this;

First: For they had sinned against God.

Second: Because they were despoiled of *the light.*

Third: Because they were expelled from the Garden.

Fourth: Because they were cast out upon the earth that was cursed.

Fifth: Because they were subject to death.

Sixth: Because they became estranged from God.

Seventh: Because they were deprived of grace.

Eighth: Because they became equal to the beasts.

Ninth: Because they lost their child and were sore afflicted.

Tenth: Because they had seen their elder son become the murderer of his brother, and be condemned and punished by God.

All this was the cause of an inconsolable mourning unto Adam, and a sharp pain unto Eve, and one more cause of contrition and penitence unto the first created ones. Who constantly all the days of their lives mourned before the Garden, saying: « O magnificent paradise! O beautiful garden! O perfumed flower-garden! O graceful vineyard! O orchard planted by God! have pity, have pity upon us who are deprived of you, who are longing for your good things; have pity upon us who feel tormented at sight of you. Who will grant us to see you, O fruit-

bearing trees? Who shall grant us to see you, O fragrant flowers? Who shall grant us to see you, O never fading leaves? Who shall grant us to taste you, O delicious fruits? Who shall grant us to enter unto thee, O Garden planted by God? Who shall grant us to rest in thee, O spot of delight? O ye eyes that looked upon the fruit, why did ye not become blind? O ye feet that went near the fatal tree, why did ye not break into pieces? O ye hands that have plucked the fruit, why did ye not become withered? »

And thus weeping and woeful, Adam lived nine hundred and thirty years, in sorrow and distress; and then he was seized with malady in his bowels.

Then all Adam's sons and daughters gathered together around him; and they were sixty in number, whom Eve had borne unto him in thirty child-births, male and female. And they gathered together around Adam, the first created man, with all their sons and daughters. And he was in great danger; and the pain by which he was seized, was so sharp that it caused him almost to faint.

And Eve and all her generations wept and mourned for Adam; and Adam lay

before them grievously tormented by his illness.

Then Eve said unto Adam: « My lord, tell me my time; shall I live long in this world or shall I quickly die? What shall I do after thee, for I know not anything? »

Adam said: « Thou shalt not remain long, but we shall die together, and they shall put me and thee in the same place. But go thou now and pray to the Lord, peradventure he will grant some oil of the tree, with which ye shall anoint me that I may be relieved of these sufferings. »

And Eve arose and took Seth and went to pray to the Lord, to give her, from the trees of the Garden, a branch of the tree that yields oil, for the healing of Adam. And Behemoth, the hideous wild beast, met them, and fell upon Seth to devour him. Then Eve shrieked and cried out against the wild beast, and said: « Hold thy peace, and dare not to touch the servant of God. Remember that thou wert under our dominion, and venture not to hurt my son. »

Then the beast let Seth free, whom he had seized and was about to eat, and said unto Eve: « I was obedient unto you as long as ye were obedient unto God, and kept His commandments; but since ye

transgressed against the command of the Creator, we were free to fall upon you, and to treat you mercilessly, and to become disobedient unto you. »

The beast spake all this unto Eve by the command of God, and with a man's voice, and with a stern and haughty and awful countenance; then it left them and went away.

And while mother and son, Eve and Seth, were praying before the Garden, Gabriel the archangel came unto them, saying: « Arise and go away, for Adam died in the evening at sunset. »

And they arose and went, weeping; and they saw that Adam was dead, and made great lamentation over him.

And three hours after Adam had died, while Eve was weeping and lamenting, she felt a pain in her head, and said: « Alas, my head! Alas, my head! »

And she also died with Adam.

When they were created, Adam was created on Friday morning, and at the third hour of the day, Eve was created from Adam's rib. And when they died, Adam died towards the evening of Friday, and Eve died at the third hour of the night.

And their sons and daughters mourned

them thirty days; and they washed and swathed them, and wrapped them up, with fragrant spices, in clean linen cloths, and put them in a wooden coffin. And their sons, and the sons of their sons, until Noah, honoured the divinely created bodies of the first created ones.

And a thousand, three hundred and twelve years after Adam's death, came the flood, and Noah[1] . . . .

. . . .

lest they should perish by the waters of the flood. And when Noah came forth from the ark, he gave the bodies of the first created ones, to Shem, his elder son. And he took and brought them into his own possession, which even now bears the name of the House of Shem, which is Shem's house. And there he buried them, and put Eve in the cavern of Bethlehem, where afterwards Jesus was born on the tomb of Eve, from the holy virgin Mary. And Adam he buried on Golgotha, where Christ was crucified by the Jews upon Adam's head, for the salvation of the world. Wherefore the first holy men, and they that were filled with the holy Spirit, determined and ordered to commemorate on Friday those who die in Christ.

1. *The text is lacking.*

ADAM'S WORDS UNTO SETH[1]

Adam said unto Seth: « My son, this was not our dwelling place; this was the dwelling of the wild beasts and animals; but our dwelling place was in Eden, towards the east, in the Garden. For God created us, and put us in Paradise, and commanded us of which fruit we should eat and of which we should eat not; but we kept not his commandment; so we were robbed of the Divine glory and were sent out the of Garden. »

And Seth, the son of consolation, hearing such things from his father, considered them; and he went away, and for forty days and forty nights he did neither eat bread nor drink water. And in his prayer he said unto the Lord: « Almighty, all-powerful Lord, hear favourably my prayer. » And in the meantime he saw an angel coming and holding

1. This title was added by the publishers, the fragment being found in the MS. without any title.

in his hand a branch of joy; and he gave it unto Seth, saying: « This is thy father's consolation. » And Seth returned thanks unto Christ, the Giver of life, who granted and fulfilled his prayer favourably.

And Seth took the branch and brought it unto Adam, his father, saying: « Father, this comes from thy dwelling place. »

And Adam took the branch, and put it upon his eyes; and his eyes were opened, and he looked and saw that the branch was from that tree from which he tasted death. And he said unto his son: « Seth, my son; this branch is from that tree, of which the Lord commanded us to eat not. »

And Seth said unto his father: « Father, know that as it caused death, so it giveth life, and even has given light. »

And Adam offered thanks unto God, and also blessed Seth, his son; and according to the command of the Lord, he returned unto dust, out of which he was created.

And some time afterwards, Seth repeated these same words unto Enoch, saying: « Adam, my father, said that this dwelling was not ours, but it was the dwelling of the wild beasts and of other creatures, and our dwelling was in Eden, towards the east. And when God created our father, He

put him in the Garden, and commanded him of which fruit he should eat and of which he should not eat. But not having kept His commandment, he was deprived of the Divine light, and expelled from the Garden, and became equal to the brutes. »

And Enoch considered this thing, and for forty days and forty nights he tasted nothing. And thereafter he planted a beautiful garden, and put in it all kinds of fruitful trees. And he lived in that garden five hundred and forty-two years, after which he was taken up into heaven with his body, and obtained the Divine glory and light.

[redacted]

THE DEATH OF ADAM

Moses, who wrote the Book of the Creation, makes but little mention of Adam's death. He briefly says, that Adam lived nine hundred years. In the history of Paralipomena of the Greeks, we find it thus written about the first created ones.

After the envy and the sin, Adam went out and dwelt over against the Garden, and took no food for five days, but wept all the time, until an angel came and comforted him, and taught him the work he had to do. He brought him a blacksmith's instruments, the pincers, and the hammer, and by the command of God, worked with him and instructed him. And afterwards, Thobel, one of Adam's nephews, became a skilful smith in iron and brass, and no one since has been as skilful as Thobel.

And thereafter Adam knew Eve, and she conceived and bare, with anguish, Cain and her daughter Cainan, which being interpreted

means « Envy »; that is to say, « Satan's envy caused this unto me. » And thereafter she bare Abel, which is, being interpreted, « Mourning », and a daughter, whose name was Ema. And thereafter she bare Seth, which being interpreted means « Consoler », on account of Abel's death, and a daughter named Estherah. And Seth obtained the blessing of Abel and became a keeper of sheep. And Adam rejoiced in Seth and loved him. And Adam became nine hundred years old.

And Seth begat sons and daughters, and they were growing up. And on a certain day, Eve being in the house of Seth, her son, Seth enquired of his mother, Eve, about the cause of the sin for which they were driven out from the Garden; and she told him all things in order. And Seth swore an oath unto God, to eat no fruit all the days of his life. And when they ceased talking, they lay down and slept; and in a dream they saw Adam in a form of light, as he was at first when they were in the Garden, but he looked as if he were sad; and he was carried away from the house as if by force: and Eve, in her dream, went after him, to see where he was to be taken. And he was taken up into a high and bright temple: and there upon lofty

thrones of light, sat three men of light, and around the thrones there were numerous attendants, young people, dressed in bright garments.

And Adam was carried near the door of the temple, then he was quickly made to turn round, and, as if by force, he was driven away; and he went away grieved. Then one of the three men who sat upon the thrones, arose and interceded with his companions. And the three men, secretly without the other attendants, took private counsel. And the man who had risen from the throne, came down and went quickly after Adam, and found him in distress, near Eve. Then he took him by the hand, and called him, and brought him into the temple, and made him sit upon a chair, and spake kindly unto him. And Eve was rejoiced, and went after Adam to see what they would do unto him.

And Seth, her son, awaking, saw that his mother was trembling in her sleep; so he touched her and caused her to awake; and Eve arose all trembling and told her son the vision. And in the morning, Eve and Seth arising came unto Adam, and they found him ill in his bed, and all the generation gathered together and sat

around Adam; and they related to him the vision that Eve had seen; and Seth told their own vision, and they all began to weep. And Adam entreated God not to leave him alone; he said, « as together we were driven out from the Garden, so let us die together. »

And when Adam had given instructions unto Seth, he died. And Eve, and Seth and all his sons mourned him. And at the third watch of the day Eve fell asleep in her affliction; and she put her head upon Adam, and gave up her soul. And Seth fell upon his mother and embraced her round the neck, saying: « What is the matter with thee, mother? »

When he saw that she was dead, he fell upon his face and wept bitterly. And Ema, Eve's daughter, cut off her hair in mourning for her mother, and they wept during the whole day, and the evening, and the night. And at midnight they saw Adam and Eve mourning in the darkness of the house; and, lo, a beautiful woman was seen, holding in her bosom a little child and going to Eve, and she drew near her. And all at once a light shone out from the child, and all the house was filled with it. And Eve took the child in her bosom, and wept

sore, and rejoiced. And Ema and Seth arose and told the dream to each other, and they rejoiced and felt comforted. And at the first watch of the day, lo, the angel of God appeared visibly, and commanded them to dig the ground, and put Adam and Eve under it; and they did so. And Adam was put into the grave, until the time when the angel pointed out the place unto Noah, and commanded him to open it and take into the ark the bones of Adam and Eve.

[redacted]

[redacted]

THE

HISTORY OF ASSANETH

CONCERNING THE HISTORY OF ASSANETH

The Armenian Library of St. Lazarus, in Venice, possesses six different Armenian MSS. in which the History of Assaneth is contained.

One is a Collection of Homilies, to which is added the History of Assaneth, this last being a copy taken from an Armenian MS. preserved in the Vatican Library, at Rome. It is this text which has been published in the Armenian edition of the Apocrypha, which I also used in this English translation.

A second MS. in which the History of Assaneth is found, is one numbered 679, without date. In this same MS. are included the Testaments of the XII Patriarchs.

A third MS. is a Bible numbered 280, — 7 1/2 × 11 inches — written in the year 1418, on paper, in double columns, of 42 lines each. This also contains the Testaments of the XII Patriarchs.

A fourth MS. is a small one — 4 × 6 inches — in which are also to be found the works of George of Sghevra, a writer of the XIII century.

A fifth MS. is a Menology, but has no date. It is numbered 1309 — 5 × 7 inches.

A sixth MS. containing the History of Assaneth, is a Bible numbered 229, on vellum, in double columns of 50 lines each, written in the year 1555, by a certain Marcus. In this same MS. are also included the Testaments of the XII Patriarchs.

The author of the History of Assaneth is supposed to have been a Jew, and his object is to show, first, the superiority of the religion of the Jews to that of the Egyptians; and secondly, how great was the influence of the Jews in Egypt during the time of Joseph.

The opinion of some Critics is, that the author of this History and that of the XII Testaments, may be one and the same person; and in that case the date at which it was written, should be between the end of the first century and the beginning of the second.

Until later times only three versions of Assaneth's History were known; namely,

the Greek, the Latin, and the Syriac. The Greek probably is a translation from the Hebrew, as there is no older version to be found; and it seems likely that it was written in the fifth century.

The Latin version was probably taken from the Greek after the XIII century; but it is not as complete as the Armenian.

The Syriac is a translation from the Greek.

As regards the Armenian version, it is almost as old as the Syriac, and was translated from the Greek, probably between the VI and VII centuries.

No doubt eastern imagination, so fond of wondrous tales, has full play in the History of Assaneth. It was probably compiled from Jewish floating traditions; but if regarded as a fiction only, is certainly a very beautiful one.

Another marvellous tale is told of the heroine of this history which we may mention here.

In consequence of the wrong done to Dinah, the daughter of Leah, Simeon and Levi avenged themselves by putting to the edge of the sword all the house of Shechem and by destroying all his people, mean-

while swearing to leave no heir to them. Dinah herself fled into the wilderness, where her child was born. Wrapping it in swaddling clothes, she sat down with it under a Pine tree, weeping. Presently an eagle, one of those kept in Egypt and fed from the sacrifices of On, the god of the Egyptians, descended and snatched up the child before Dinah's eyes, and flying off with it, he took it to Egypt and placed it upon the altar of the god On.

Potiphar, the priest, who must not be confounded with Potiphar, Pharaoh's officer, and Joseph's master, on entering the temple as usual, to offer sacrifice, saw the wondrous thing, and with great excitement, ran to his wife and told her how he had found the doors of the temple shut and a child placed upon the altar. She hastened with him to the temple, and when the door was opened, lo, a child lay upon the altar, and an eagle, with out-spread wings, watched over it.

The priestess, Potiphar's wife, having no child, was exceedingly glad; she took it for her daughter, and gave it to a nurse.

When the child grew up, Potiphar built a beautiful palace for her to dwell in, and appointed maidens to wait upon her. She being much renowned for her beauty, the

sons of great princes aspired to have her to wife, but Assaneth, such was her name, despised them all, for she was destined to be Joseph's wife, as it came to pass, when Joseph became master of the land of Egypt.

In process of time when Jacob went down to Egypt with all his household, Dinah visited Joseph her brother, and at sight of his wife her heart was touched, and she asked her whose daughter she was. Then Assaneth answered saying: « I am the daughter of prince Potiphar, the priest of the god On. » — And she told Dinah that when she was a babe in swaddling clothes, she had been taken to Egypt by an eagle, and placed upon the altar of the god On. And so saying, she ordered the bundle of swaddling clothes to be brought, at sight of which Dinah recognized that she was her daughter. And the news caused great astonishment to all, and they gave praise to the Lord God of Heaven, through whom only such wonderful things can happen.

THE HISTORY OF ASSANETH

Now it came to pass in the first *year of the seven years of plenteousness*, on the seventh day of the month, Pharaoh sent Joseph to make a tour throughout all the land of the Egyptians. And *in the first year*, on the eighteenth day *of the month Joseph* reached the territory of the town of Heliopolis, and gathered corn in that land as the sand of the sea. And there was a man in that town who was a Minister of Pharaoh, and who, through his wisdom, was the greatest of all in Pharaoh's Court, and his name was Poti-pherah. He was a priest of the town of Heliopolis, and had a virgin daughter, about eighteen years old, a tall and comely maiden, of a very fair countenance, fairer than all the maids *that were* around. She bore no *resemblance* at all to the daughters of the Egyptians, but was like unto the daughters of the Hebrews. She was tall as Sarah, and fair-looking as Rebekah, and

more graceful than Rachel. The name *of that maid* was Assaneth, and the fame of her beauty went out into all the Earth. The sons of the Satraps, even the sons of the great men and of the kings, all young and valiant warriors, desired her for a wife; there was jealousy and rivalry among them on account of Assaneth, and preparations were made to fight. And the first-born of Pharaoh heard of her, and entreated his father to give her unto him; but Pharaoh said to him: « Why dost thou ask for wife one inferior to thyself who wilt be king of Egypt? Is not the daughter of the king of the Moabites betrothed unto thee *who is very fair?* »

Now Assaneth herself disdained and despised all men, and was very proud and vain-glorious. No man had ever seen Assaneth, because Poti-pherah had a tower near his palace, and in that tower there was an upper storey richly furnished, in which Assaneth dwelt out of the sight of all men. That upper storey was spacious and very high; *there were ten rooms in it; the first was large* and adorned with beautiful marbles and draped with purple; the walls glittered with precious stones, and the ceiling was of massive gold. *And in that room, near*

the wall of the second room, were placed the innumerable gold and silver gods of the Egyptians, which Assaneth adored and feared. Every day she offered sacrifices and burned incense before them.

In the second room there were chests containing Assaneth's ornaments of gold and silver *in great quantity,* precious and rare jewels, clothes woven with gold, *fine and costly linen,* and all the adornments of her maidenhood.

And the third room was the store-house of Assaneth's household.

Seven maids had grown up with Assaneth *of exactly her own age,* having been born on the same night; all were fair looking like the stars of heaven, and no man had ever spoken to them, nor even a male child. In Assaneth's own room which her maidens tended, there were three large windows; the first one was very large, and looked eastward into the court; the second looked southward, and the third on the highway looked towards the north.

Near the eastern window a golden board was fixed, and upon it placed a bed, decked with fine linen and coverings of hyacinth and purple embroidered with gold. On that bed Assaneth slept alone, and neither man *nor woman did* ever sit upon it.

All around the palace there was a large court, the walls of which, built of great square stones, were very high. And the court had *four* iron doors watched over at sight by gallant and well armed men. In it, *near the walls, there were different kinds of beautiful plants* which bore all manner of fruits, and all their fruits were ripe and ready to be gathered. And in the court on the right side there was a large fountain of *very limpid water,* and under the fountain a large basin to receive the water which flowed out through the court and watered all the trees that were in it.

Now it came to pass in the first of the seven years of plenteousness, on the eighteenth day of the fourth month, Joseph came to the boundaries of the town of Heliopolis, and began to gather in the corn. And when Joseph came near to that town, he sent messengers to Poti-pherah the priest, and said: « The heat being great, I will put up at thine house at noon-tide and repose myself within its shadow. »

When Poti-pherah heard this, he felt great joy and said: « Blessed be the God of Joseph, who is pleased this very day to come to us. » And Poti-pherah called the *steward* of his house and said unto him:

« Haste thee, make ready the house and prepare a great dinner, for Joseph the powerful one through God is coming to us to-day. »

And Assaneth heard that her father and mother were coming from the country lands of their possession, and she rejoiced and said: « I will go and see my father and my mother who have come from the country at harvest time. » And Assaneth quickly put on fine linen and decked herself with a garment of gold and *hyacinth*, and bound around her waist a golden girdle. She put bracelets on her hands and on her feet, and around her neck she clasped *two* precious necklaces, upon her feet were golden shoes; thus her whole person was adorned with precious stones. And the names of the gods of the Egyptians were marked upon all the ornaments, and upon the bracceletes and upon the precious stones there were painted the figures of the idols of Egypt. Upon her head she put a handkerchief, and fastened a crown under the headbands, and covered her head with a summer-veil. And quickly, from the upper storey, she descended the stairs and came to see her father and mother; and prostrated herself and hailed them. And Poti-pherah and

his wife felt a great joy in their daughter: for they saw her adorned like a bride with the ornaments *of the gods.* And they took out all the good things they had brought from the land of their possession, and *they gave them to* her. And Assaneth rejoiced because of all the good things they had brought, the grapes, the figs, the dates and other fruits.

And Poti-pherah said unto Assaneth his daughter: « My child! »

And Assaneth said: « Here am I, my lord! »

And Poti-pherah said: « Come, sit down between us, and I will tell thee what I have to say. »

And Assaneth sat between her father and mother.

And Poti-pherah took hold of the right hand of his daughter and kissed it saying: « Assaneth, my child! »

And Assaneth said: « Here am I, my lord and father! »

And Poti-pherah said: « Joseph, the powerful one through God is coming to us to-day, and he is the ruler over all the land of the Egyptians. For Pharaoh has appointed him head of his possessions, and he is the *saviour of* all this land; for it is he who gives

corn to this country, and will save men from the present famine and from the coming one. Joseph is godly and chaste, a virtuous man. full of wisdom, *and he resembles thee who art virtuous* also. And Joseph through his wisdom and wit is powerful, for the Spirit of God and the grace of the Lord are with him. Now my child, *listen unto me* and let me give thee unto him for a wife, and let him marry thee and be thy husband henceforth. »

And it came to pass when Assaneth heard the words of her father, the colour of her face changed, and she became sad and full of anger; and she looked *askance at her father* and said: « *Why dost thou, my lord and father, speak* according to these words, to give me as a slave to a stranger and a fugitive, even to a *servant* who was sold? Is he not the son of a shepherd from the land of the Canaanites, who was chided for having wronged his master's wife; and his master put him in a dark prison, although the king *Pharaoh* drew him out of the prison for having explained unto him his dream, like as the old women of the Egyptians do explain dreams? This shall not be so; but I will marry the eldest son of Pharaoh, for he is the king of all Egypt. »

And Poti-pherah was afraid to speak again to his daughter concerning Joseph, for she answered with boldness and indignation.

And a young man of the servants of Poti-pherah ran and said unto him: « Behold Joseph is at the doors of the house near the court. »

Then Assaneth hastened from the presence of her father and mother, when she heard the words they spoke on account of Joseph, and she went to the upper storey and entered into her room, and stood before her large window which looked towards the east, that she might see Joseph while he was entering into the house of her father.

And Poti-pherah and his wife and all his servants and all the household, went to meet Joseph. And they opened the gate of the court which looked eastward, and Joseph entered seated in the chariot of Pharaoh, which was drawn by four horses white as snow and decked with golden bridles. And the chariot was all of gold. And Joseph was clothed in a beautiful white tunic, and wore a cloak of purple and fine linen woven with gold ; and on his head there was a crown of gold, and around the crown there were twelve precious stones, upon which *there* were twelve radiant figures ; and in

his left hand there was a wand, and in his right hand he held a long olive branch full of fruit, and very beautiful fruit!

And Joseph entered into the court, and all the doors were shut; and all the people remained outside the court; for the guardians of the doors had locked them and did not let any body go in. Poti-pherah and his wife and all his relatives, except Assaneth their daughter, came and prostrated themselves upon their faces before Joseph and adored him. And Joseph got out of his chariot and they received him in their arms.

And when Assaneth saw Joseph she felt a strong love for him, and her soul was humbled, her knees grew weak, and her body trembled, and she was seized with a great fear. She sighed from the bottom of her heart and said: « What shall I do now, miserable one that I am? Is it not but just now that my father and mother were speaking with me, and I saying with contempt that the son of the shepherd from the land of the Canaanites was coming to us? Did not they truly speak of Joseph? And Joseph has come unto us like a sun, and entered into our temple. And I, wicked and rash and vile that I am, I despised and

disdained him and was offended at him. and did speak evil words concerning him. I did not know that Joseph was like the son of God; for who is he amongst men who is gifted with such beauty? and who could bring forth such a glorious man? But I, wretched and foolish that I am, spoke to my father evil words concerning him. And now where shall I go to hide myself from his presence, lest that Joseph, the beloved of God, should see me? It seemeth to me that he knoweth all secrets, and nothing is hidden from him, by reason of the great light that is in him. And now, my God pardon my ignorance in speaking evil words concerning him, and let my father give me unto Joseph as a maid-servant to serve him, and I will become his servant for ever! »

And Joseph entered into Poti-pherah's palace and sat down on the throne. And they washed his feet and prepared that he should eat separately; for Joseph did not eat with the Egyptians, he considering it a defilement to eat with them.

And Joseph said unto Poti-pherah and to all his relatives: « Who is that woman who stands in the upper storey near the *window*? Let her go away from the palace. »

For Joseph feared and thus he thought within himself: « She may be a trouble unto me ». For all the women and daughters of the grandees of Egypt when they saw Joseph were filled with a great passion on account of his beauty and annoyed him. But Joseph despised them, and repelled with indignation the messengers that the women of the Egyptians sent unto him and rejected with contempt their gold and silver and costly gifts. « For, » said he, « I will not sin before the Lord, the Saviour of Israel. » And he kept always before his eyes the figure of Jacob his father *and remembered his precepts.* For Jacob said unto Joseph and unto all his sons: « Keep yourselves, my children, from the women of the strangers, and have no fellowship with them; for their fellowship causes perdition and corruption. » Wherefore Joseph said: « Let that woman go away from the palace. »

Poti-pherah said unto him: « The woman thou hast seen in the upper storey, is not a stranger, she is our daughter and thy servant, a virgin, whom no man has ever seen but thyself to-day. If thou allowest it, she will come and bow down before thee; for our daughter is as thy sister. »

And Joseph was greatly rejoiced when Poti-pherah said that she was a virgin and that *she hated to fall under the sight of any man.* And Joseph thought within himself and said: « If she is a virgin and she hates all men, she will not annoy me. »

And Joseph said unto Poti-pherah and unto all his household: « If she is thy daughter and a virgin, let her come, for she is my sister, and I will love her henceforth as my sister. »

Her mother went up unto the upper storey, and brought Assaneth and presented her before Joseph.

And Poti-pherah said unto Assaneth his daughter: « Hail this thy brother, for he is pure as thou until this day, and he hates all women as thou dost hate all strange men. »

And Assaneth said unto Joseph: « Rejoice, my lord, thou the blessed of God the Most-High. »

And Joseph said unto Assaneth: « May the Lord bless thee, even He who gives life to every thing. »

And Poti-pherah said unto his daughter: « Come near and embrace thy brother. »

And it came to pass when Assaneth did *approach to* embrace him, Joseph stretched

out his hand and put it upon her breast saying: « It is not convenient that a righteous *man*, who adores the living God, who eats of the blessed and life-giving bread, who drinks of the blessed cup of immortality, and who anoints himself with the oil of incorruptibility, should embrace an alien woman, who glorifies with her own mouth the dumb and deaf idols, and eats at their table strangled meats, who drinks wine at their table from the cup of deceit and anoints herself with the oil of perdition. But to a man who adores God it is right to embrace his friend and his godly mother and sister, and all those who are of his own family and tribe, and the woman who is his wife, and who with her own mouth confesses the living God. Likewise it is not right that a godly woman should embrace an alien man; for it is a sin before God. »

And when Assaneth heard the words of Joseph she sorrowed much and became oppressed with grief; she groaned and sighed and looked fixedly at Joseph the meek, who feared God. And as she gazed her eyes became filled with tears. And Joseph saw her and had compassion on her; and raising his right hand, he put it upon the

head of Assaneth saying: « Lord God of Israel my father, Thou the powerful God and the Most-High of Jacob, who hast given life to all, and hast called them out of darkness to light and from error to truth, and from death to life: Thou, O Lord, bless this virgin, and through thy Spirit, renew her, whom Thou hast created, and give her new life, through thy secret hand. And let her eat of the bread of life, and drink of the cup of life, and unite her unto the number of thy people whom Thou hast chosen before anything was created; and let her enter into thy rest which Thou hast prepared for thy beloved, and let her dwell for all eternity, in Thee, who art the life. »

And Assaneth rejoiced greatly at Joseph's blessing; and again went unto the upper storey alone, and fell upon her bed sighing; because she felt joy and sadness, and fear and trembling, and excessive sweat, when she heard all the words of Joseph, which he spake unto her in the name of God the Most-High. She wept bitterly, very sore; and she repented in her heart on account of her gods which she adored, and she did hate all her idols and waited for the evening.

And Joseph ate and drank, and bade the servants harness the horses to his chariot, for he said: « I must go and visit this land. »

And Poti-pherah said unto Joseph: « Let my lord rest to-day here, and to-morrow thou mayest go thy way. »

And Joseph said: « That can not be so, but I must go to-day, for this is the day in which the Lord began to create all his creatures. And on the seventh day when this very day shall return I also will return unto you and will take my rest with you. »

And Joseph went his way, and Poti-pherah, together with his family, went to their possession; and Assaneth remained alone with the seven maidens. And she became oppressed with sorrow and wept until the sun disappeared; and she neither ate bread nor drank water.

And it came to pass when night approached, and all those who were in the house were sleeping, Assaneth only remained awaked; and she was thinking of Joseph, and she wept and smote upon her breast, and she was extremely afraid and trembled greatly. And when silence reigned every where, Assaneth arose from her bed, left

the upper storey and softly crept down the stairs, and went near the millstones to the miller. And the miller was sleeping with his children. And Assaneth quickly pulled from the door the curtain of hair-cloth and filled it with ashes from the fire-place ; then carrying it up to the upper storey she put it on the ground, and shutting the door she fastened it with a bolt; and sighed heavily and shed tears.

And the maidens who were brought up with her, and her nurse whom Assaneth loved more than all of them, heard her, and came to the door of Assaneth and found it locked, and as they heard the groaning and the weeping they drew near saying : « What is the matter with thee, Assaneth our lady ? and what is the cause of thine affliction ? Open to us and let us see what has happened unto thee. »

But Assaneth did not open the door, but from within she said unto them : « I am taken with a bad head-ache and cannot rest, and cannot even get up and open unto you ; for all my limbs are weak. And ye, go every one to her own room and take rest, and leave me to become calm and repose myself. »

And the maids according to her order

went each one to her own room. Then Assaneth arose and softly opened the door and went to the second room, where were the chests with her ornaments. And she opened a chest and took out the black clothes, which were her mourning dress; for when her younger brother died, Assaneth wore that dress when in a loud voice she mourned her brother. And Assaneth took her black clothes and brought them into her room, and shutting the door she fastened it with a bolt. And Assaneth quickly took off her royal clothes, the fine linen and those of purple interwoven with gold, and the golden belt, and the crown from her head, and the bracelets from her hands and feet: she took all these and threw them from the window, which looked towards the north. Likewise Assaneth took quickly all the gods *of Egypt* which were of gold and silver, and were innumerable, and from the window of the upper storey she threw them down. And Assaneth took her royal evening meal, the bread, and the flesh of the heifer, and all which was for the sacrifices of her gods, and the wine vessels in which she performed the sacrifices, and threw them out from the window, to be the prey of strange dogs; for Assaneth

said : « My dogs shall not eat of the meal and of the lambs sacrificed to the idols, *and they shall not be defiled henceforth*; but let the dogs of strangers eat them. »

And it came to pass after this, Assaneth took the *hair-cloth which she had filled with ashes, and poured the ashes on the floor of the house; and she took the hair-cloth and girded herself with it.* Then undoing the tresses of her hair she put on her head of the ashes that were on the ground, and beat her breast, and wept sore the whole night until the morning. And it came to pass at dawn Assaneth saw that the ashes that were on the floor of the house had turned into mud from her tears. And again she fell on her face until the evening towards the sunset. Thus did Assaneth until the seventh day. And she ill-treated and vexed herself all the seven days, she did neither eat bread nor drink water.

On the eighth day at dawn, when the cock began crowing, and the dogs to bark at the passers by, she lifted up her head, and her limbs were weak and faint on account of the seven days' want of food. Then she again knelt down *on the floor of the room* and placed her hand on the *floor and* bowed down her head. And the

hair of her head, by reason of the weight of the ashes, was torn and broken. And Assaneth joining her hands bewailed on account of her head, and beat her breast, and loudly groaned and sighed, and plucked off the hair of her head and put on ashes. Thus Assaneth grew weary and vexed in spirit, and lost her strength. And she turned towards the wall, and sat down by the window which looked towards the east, bowed her head on her bosom, and clasped her hands on her knees, and spoke no more words.

And Assaneth during the seven days of her sadness did not open her mouth, and she said in her heart: « What shall I do, or whom shall I make my refuge, or where shall I go, maiden as I am, lonely and helpless? All have abandoned and hated me; even my father hated me, for I have despised their gods, whom I have destroyed and caused to be trodden under foot by all men, therefore my father and my mother and all my relatives hate me. And my father said: 'Assaneth shall no more be called our daughter, because she destroyed our gods made of gold and of silver.' And, lo, I have become hateful to all men, because in my pride I did wrong against all men, and against him to whom they would

betroth me. And now in this affliction of mine I become hateful to every one, and I cherish this mine affliction. »

Thus she thought and then she said: « O Lord God, of Joseph, Thou who art the Most-High! who hatest all those who adore idols that are lifeless, dumb, and senseless, for Thou art a revengeful and terrible God against strange gods. Wherefore, Thou, God, dost hate me also; for I have adored the speechless, and the deaf, and the senseless idols, and have offered them prayers, and eaten of their *bread* and of their sacrifices; and my mouth has been defiled at the table *of their sacrifices,* and I dare not invoke the God of heaven *and earth,* the Most-High Saviour of Joseph. For my soul has been contaminated by the sacrifices offered to idols. And now I have been told that the true God is that of the Hebrews, and that He is the God of the living, and He is merciful, long-suffering, compassionate, and *patient*, and does not remember the sins of the man who repents, and does not punish man in the time of his distress. And now let me have courage to turn unto Him and make Him my refuge, and confess unto him all my sins, and offer my prayers before him, and He will be merciful unto me.

Peradventure He may look upon my desolation! Peradventure He may see my desolation and have pity upon me. Who knows, peradventure He may see my distress and come to my help, because He is the Father of the orphan and the Helper of those who suffer. Let me have courage and cry unto Him; peradventure He may grant me pardon! »

And Assaneth arose from the wall by which she sat, and turned herself towards the window which looked eastward, and she knelt upon her knees, and raised her hands to heaven; but she felt afraid to open her mouth and invoke the name of God. She turned again to the wall and sat down, and *with her hand* she beat her breast and her head many times, and spoke in her own heart, without opening her mouth, and said: « O wretched one that I am, orphan and desolate: my mouth is defiled by the sacrifices to the idols and by the prayers I offered to the gods of the Egyptians. And now I have tortured my body mingling ashes with my tears, but even now I dare not open my mouth and invoke thy holy and terrible Name; for it may be that God will be angry with me. What then shall I do, wretched as I am? let me

take courage and open my mouth unto Him, and should He be angry and crush me, He can again heal me. And should He *again* punish me with sufferings, He can *once more* comfort me, and in punishing me He may renew me through his mercy. Should He be angry on account of my sins, He may be reconciled unto me, and grant me pardon for all my sins. Now let me have courage and open my mouth unto him, peradventure He will have mercy upon me and take away my sins. »

And Assaneth got up from the wall, and knelt upon her knees, and lifting up her hands towards the east, looked up unto heaven, and she opened her mouth unto God, saying: « Lord, eternal God, who hast created all beings and hast given life to them: Thou that hast given *the breath of life* to all thy creatures; who hast brought to light the invisible things, who hast created thy creatures, that are seen, out of the unseen and out of nothing; who hast made the heaven on high and hast laid its foundations upon the winds; Thou who with thine holy stones hast built the earth upon the waters, who hast thrown huge stones upon the depths of the waters; the stones do not sink, but like leaves of the oak-tree remain on

the waters; and those stones are alive, and they listen to thy voice, O Lord. Because Thou, Lord, givest life to all thy creatures, I have recourse unto thee, O Lord, and unto thee I pour out my supplications, and unto thee I will reveal mine iniquities. Have pity upon me, O Lord, for I have sinned and transgressed before thee, O Lord; I have multiplied my sins and my transgressions, I committed iniquities and I spoke evil and wicked words. My mouth was defiled with the sacrifices of the idols on account of which many times I sinned through ignorance, and have adored the idols that are lifeless and dumb.

« And now I am not worthy, on account of the multitude of my sins, to open my mouth. I, Assaneth, daughter of Poti-pherah the priest, princess as I am: I was once as hell, proud and arrogant, grown in riches more than any man; now I have become an orphan and *hateful* and am abandoned by all. I confide in thee, O Lord, and I cry unto thee, save me before my persecution begins. For as a child in his terror takes refuge with his father, and the father extending his hand takes hold of him and *lifts him up* from the ground; and the child clings around the neck of his father, and

being soothed and comforted rests in his arms; in the same way I too, perplexed on all sides, take refuge with thee, my Lord and Father. Now extend thine hand and lift me up from the ground; for behold, the wild and old Lion persecuteth me; for he is the father of the gods of the Egyptians. Because all the idols of the heathen are sons of the Lion; and I did throw away all the gods and destroyed them, and the Lion their father filled with anger persecutes me. Save me, O Lord, from his hands and deliver me from his mouth, lest he should carry me off by violence, and should tear me to pieces and throw me into the fire of the furnace, and the fire should cast me into the hurricane; and the hurricane whirling around me should blind me and throw me into the depths of the abyss, and the great whale that exists from the beginning should swallow me, and I should perish for ever. Deliver me, O Lord, before all this comes upon me, deliver and *save* me who am estranged, for my father and mother have cast me off, saying: 'Assaneth is not our daughter, because she has destroyed our gods and has hated them.' By reason of this I have become hateful unto them and am abandoned and an orphan; but my *hope*

is in Thee, and *there is none beside Thee*, O Lord, in whom I may have refuge; for Thou art the Father of the orphan and of the persecuted, and the Helper of the oppressed. Have pity upon me, a maid afflicted and forsaken; for Thou art a father and a mother good and sweet. Who is the father, O Lord, sweet like unto Thee, and who is the mother compassionate like Thee, O Lord, and who is long-suffering like Thee toward the sinners? Behold all that Poti-pherah my father gave me for an inheritance is perishable and temporal, it is not incorruptible and eternal; but all thy gifts and inheritance pass not away, they are eternal. And now look upon me who am oppressed, and have mercy upon me.

« Behold, I ran away from all the world, and have made Thee my refuge, O Lord. Lo, I have abandoned all the good things of the world and put my hope in Thee. And now I repent in sack-cloth and ashes and mourn for my sins. Behold, I have cast from me the royal garment, the fine linen, that which was decked with jewels and embroidered with gold, and I have put on a dress of mourning. Behold, I have untied my golden girdle and have put on hair-cloth. Behold, I have cast away from my head my

crown and my diadem, and instead thereof I have anointed myself with ashes. Behold, the floor of my house was made of marble and of bright purple; and as before I poured upon it perfumes and cleansed it with clean linen, so now my tears have fallen upon it and have mingled with the ashes. Behold, through my tears these ashes have been changed into mire and have become like the mud of the streets and of the public roads. Behold, amid my tears I gave my royal meal to the dogs of strangers, and for seven days and seven nights I did not at all eat bread, nor did I drink water. My mouth has dried up like the parchment of a drum, and my tongue has become like horn, and my lips like brick. My face is bowed down, and my eyes are swollen and disfigured on account of the abundance of my tears, and all my strength has gone from me. Now know I the gods, which before I worshipped in ignorance, are speechless idols and dumb; so I gave them to be trodden upon, and the robbers have ravished *those that were of gold and of silver*, and I have destroyed them all from before my face. Because I took refuge in Thee, O Lord God of Joseph, save me, O Lord, and grant me pardon; for I have sinned

through ignorance and through folly I went astray, and did pronounce words of blasphemy concerning our lord Joseph, because I did not know that Thou didst love him like a son. But there were people who spake unto me as in sincerity, saying, that Joseph was the son of a shepherd from the land of the Canaanites; and I believed them and committed an error and despised him, and pronounced wicked words against him, and did not know that Thou lovedst Joseph like a son. For who is the man who can beget such beauty, and such wisdom and virtue. Keep him, O Lord, through the grace of thy wisdom, and commend me unto him as a handmaid and as a slave, that I may prepare his bed and wash his feet, and be unto him as a maid-servant. »

And it came to pass when Assaneth ended speaking unto the Lord, Venus shone forth. And Assaneth seeing the star rejoiced and said: « Peradventure the Lord did hear my prayers, for, lo, the star of God, which is an angel and a herald, shines forth. » And again Assaneth looked, and, behold, near *Venus* the heaven was opening, and a light was appearing great and unspeakable; and Assaneth seeing it fell on her face upon the ashes.

Then the likeness of a man descended from heaven, and standing before Assaneth, he called and said : « Assaneth ! »

And she said : « Who is it that calls me? for the doors of my room are shut, and this tower is high ; how could he enter into my room ? »

And the man called her a second time saying : « Assaneth ! »

And Assaneth said : « *Here am I.* Who art thou ? tell me. »

And the man said : « I am the Prince of Israel, and more powerful than all the saints of the Most-High. Arise, stand up upon thy feet, and I will tell thee what I have to say. »

And Assaneth lifted up her head and looked, and, behold, the man was quite like Joseph with his garment, his crown and his royal sceptre. But his face was like lightning, and his eyes like the rays of the sun, and the hairs of his head like flame, and his hands like a red hot iron, and from his hands and feet fell down sparks as from a roaring fire. And Assaneth seeing him fell down on her face upon the ground, being sore afraid, and all the limbs of her body trembled.

And the man said unto her : « Be of

good cheer, Assaneth, fear not, but arise and stand on thy feet and I will tell thee what I have to say. »

And Assaneth arose and stood upon her feet.

And the man said : « Go and take off that black garment of mourning that thou wearest and the hair-cloth from thy loins, and shake off the ashes from thine head, and wash thyself with living water, and put on a *new* and magnificent garment, and gird thyself with the golden girdle which belongs to thy maidenhood, and come and let me tell thee what I have to say. »

And Assaneth quickly entered into her second room, where there were the chests with her ornaments. She opened a chest and took out magnificent linen clothes, which had never been touched by any one. And taking off the black garment of mourning, she cast off the hair-cloth from her loins, dressed herself in the magnificent robes, and taking the two girdles which belonged to her maidenhood, she girded her loins with the one, and with the other she girded her breast. And she shook off the ashes from her head, and washed her hands and face, and took a new and clean linen handkerchief and covered her head. And

she came towards the man into the first room and she stood before him.

And the man said unto her: « Take off the handkerchief from thine head; why didst thou *put* it on to-day? Until this day thou art a holy and chaste maiden, and thine head resembles that of a young man. »

And Assaneth took off from her head the handkerchief.

And the man said unto her: « Be of good comfort, Assaneth, thou holy maid; lo, I heard thy words of confession and thy prayers. Behold, I have seen the sufferings of thy seven days' utter destitution; and, lo, from the ashes and the tears, I see before mine eyes a great mire. Be of good comfort, Assaneth, holy maiden; lo, thy name is written by the hand of God in the book of the living in heaven, among those who were written from the beginning; and before that of many thy name was written and written indelibly for all eternity. Behold, henceforth thou shalt be renewed, and once more vivified, and thou shalt eat the blessed bread which gives life, and shalt drink the blessed cup of immortality, and thou shalt be anointed with the oil of incorruption. Be of good cheer, Assaneth,

holy maiden; lo. I have given thee this day for a spouse to Joseph and *he will be thy bridegroom* for ever. And thy name shall be no more Assaneth, but it shall be called a Town of refuge; for through thee a great many generations will take refuge in the Lord God of heaven; and under thy shadow will be sheltered those who have put their hope in the Lord God, and in thy walls will intrench themselves those who in repentance have submitted themselves unto the Most-High. For penitence lifts a man near heaven, and makes him dear to the Most-High when he seeks Him with a true mind. For God is the Giver of all gifts, and He grants strength to all virgins, He seeks purity and greatly loves it, and watches you tenderly always; and all those who repent He receives them near Him in his dwelling, and prepares for them in heaven a place of rest, where all who have repented rest, and there they shall be always under his eye for all eternity, and He will spare them. And, behold, I am going unto Joseph, and I will speak unto him all my sayings concerning thee. And Joseph will come unto thee to-day, and will see thee and will rejoice on account of thee, and he will love

thee. And he will be thy bridegroom, and thou shalt be his bride for ever.

« And now listen unto me, thou maiden Assaneth, who hast put on thy wedding robe, which was prepared for thee from the beginning; and hast decked and embellished thyself with all thy ornaments as a good bride, rise up and go and meet Joseph, for lo! he is coming to thee to-day. »

And it came to pass when the man ended his sayings, Assaneth felt a great joy for all that the man *had spoken;* and falling at his feet upon her face she adored him, saying: « Blessed be God the Most-High, who sent thee and saved me from this darkness, and has raised me up from the bottom of the depths, and blessed be thy name for ever. And tell me, my Lord, what is thy name? Tell me, my Lord, that I may give blessing unto thee for all eternity. »

The man said unto her: « My name is written in heaven from all eternity, in the Book of the Most-High, among those who were written in the beginning, before all others; for I am the chief of the Most-High. And all the names that are written in the Book of the Most-High are inscrutable, and no man can either hear them or

see them in this world ; for their names are great, and admirable and worthy of great praise. »

And Assaneth said : « I have found favour before thee, and I understand all that thou hast spoken unto me ; but let thy handmaid speak before thee. »

And he said : « Speak on. »

And Assaneth said : « I pray thee, O Lord. » And so saying she stretched out her hand and made it reach his hand and his knee, and entreating him earnestly she said: « Sit down a while on this bed ; for this bed is clean and pure, and neither man nor woman did ever sit on it. And I will prepare a table before thee, and will bring from the storehouse bread, and old and sweet wine, and thou shalt eat and drink and then shalt go thy way. »

And the man said unto her: « Make haste and bring it. »

And Assaneth quickly brought an empty table and set it *before him;* and as she was going to her pantry to bring bread and put it before him, he said unto her: « Bring me an honeycomb. »

And Assaneth stopped and became sad, because in her pantry she had no honeycomb.

The man said. « Why didst thou stop and become sad? »

And Assaneth said: « I will send a boy out of the town, for our country possession is near this place, and he will quickly bring from thence an honeycomb, and I will put it before thee, my Lord. »

The man said unto her: « Go into thy cellar, and on the table thou shalt find a honeycomb, take it and bring it here. »

And Assaneth said: « *There is no honeycomb in my cellar.* »

And the man said: « Go into it and thou shalt find one. »

And Assaneth went into her cellar and there she found a honeycomb on the table, and the honeycomb was large and as white as the snow, entirely full of honey. And the honeycomb was like the dew of heaven, and its perfume like the odour of life. And Assaneth was amazed, and she thought whether the honeycomb had come out of the mouth of the man, for its smell was like the smell of the mouth of the man. And Assaneth took that honeycomb and brought it before the man, and put it upon the empty table, which she had prepared.

The man said unto her: « How is it that thou hast said, 'There is no honeycomb in

my cellar?' *And now from whence comes this excellent honeycomb?* »

And Assaneth being frightened, said: « My lord, I had no honeycomb in my cellar; but thou hast spoken and it was so; perhaps it came forth from thy mouth, for its odour is as the *perfume* of thy mouth. »

And the man smiled, considering Assaneth's modesty. And he called her near him, and put his right hand upon her head. And Assaneth was afraid of the hand of the man, *for from his hand* fell down sparks as from a red hot iron. And Assaneth was terrified and looked fixedly at his hands. And the *man* seeing it smiled and said: « How happy art thou, Assaneth, that the secrets of God the Most-High have been revealed unto thee; and how happy shall be all those who will stand before the Lord through penance; for they will eat of this honeycomb. Because this honeycomb is the breath of life, prepared by the bees of the Garden of the delights of God, that is to say from the dew of the rose-bushes of God's life; so that all the angels of God should eat of it, and all the sons of the Most-High, as well as the chosen of God. For it is a honeycomb of life, and whosoever shall eat of it, he will never die. »

And the man stretched out his hand and broke a little piece of the honeycomb, and ate of it, and what remained in his hand he put it into the mouth of Assaneth, saying: « Behold, thou hast eaten of the bread of life, and drunk of the cup of immortality, and hast been anointed with incorruptible oil. Lo, hereafter thy body will bud like a flower, and will bring forth double, like *a living flower* of the Garden of the Most-High. And thy bones will grow fat like the cedars of the Garden of the delights of God, and thou shalt be surrounded by a strength never subject to fatigue, and thy youth shall never see old age, and thy beauty shall never fail; and thou shalt be for all like a fortified town in the name of the Lord God, the eternal King. »

And *after this* the man stretched forth his hand and touched the honeycomb which he had broken, and instantly the cavity was perfectly filled again and became complete as it was before. And again he stretched forth his right hand and his fore-finger and touched the extremity of the honeycomb which was at the east side, and brought it to the west side, and the print of his finger became like blood. And again a

second time he stretched forth his hand and touched the extremity of the honeycomb which was at the north side, and brought it to the side which was at the south, and the appearance of the print of his finger became like blood.

And Assaneth in her amazement observed what the man was doing.

And the man said unto the honeycomb: « Come here. » And the bees came out of the cells of the honeycomb, and there were myriads and thousands of thousands of bees, white as the snow, and full of honey. And their wings were longer and of a crimson colour like that of the cochineal; and some of them were like twined fine linen, and around their heads they looked as if they had golden crowns. They were of a noble appearance, and had a sharp sting, but they hurt no man; and they surrounded Assaneth from the feet to the head. And these bees were the choicest, and very large like the queens. And they arose from the surface of the honeycomb and sat upon Assaneth's face, and worked around it, and the orifice of the honeycomb was in Assaneth's mouth.

Then the man said unto the bees: « Let every one of you go to his place. »

And all the bees arose and flew away, and went towards the sky; and those who would hurt Assaneth fell down and died. And the man extended his stick unto the dead bees saying: « Arise ye also, and go your way to your place. » And the dead bees arose and went opposite Assaneth's palace, and settled themselves upon the fruit-bearing trees.

And the man said unto Assaneth: « Didst thou understand that vision? »

And she said: « I did. »

And the man said: « According to all the words I have spoken to thee to-day, it shall happen unto thee. »

And a third time he stretched out his right hand and touched the pieces of the honeycomb, and ate the honeycomb, and the table suffered no injury, and the odour of the piece of the honeycomb filled the room; and the perfume was extremely delicious.

And Assaneth said unto the man: « There are with me seven maidens, grown up with me, born on the same night, I and they; and I love them like my sisters. Let me call them here that thou mayest bless them, as thou didst bless me. »

And the man said: « Call them. »

And Assaneth called and presented them to the man; and the man said unto them: « The Lord God, the Most-High, let Him bless you. And ye shall become seven columns of this Town, and the blessing of the Lord will rest upon you for all eternity. »

And he said unto Assaneth: « Take away the table from that place. »

And Assaneth took away the table from that place and turned herself to the other side to put it in its proper place; and the man disappeared from the sight of Assaneth.

And Assaneth saw the likeness of a chariot going up to heaven eastwards. And the chariot was like unto fire, and its horses like lightning, and the man stood in the chariot.

And Assaneth said: « Foolish and rash one that I am, for I spoke rashly and said that a man came into my room, and did not understand that the angel of the Lord came this day from heaven unto me, and lo! he has returned to his place. »

And she went on to say: « Pardon me, my Lord, and spare thy handmaid, for rashly and wickedly I pronounced all my words before thee. »

And while Assaneth was thinking on this, lo! a boy of the servants of Poti-pherah ran in, saying: « Behold, Joseph the powerful

through God, is coming to us, his forerunner is on the threshold of the court. »

And Assaneth hastened and called her nurse who was set over the household, and said: « Make haste and prepare the palace, and make ready an excellent meal for Joseph, the powerful through God, who is coming here to-day. »

And her nurse looked at her, and lo! her face had fallen in from the want of food during the seven days, and she became very sad and wept, and taking her right hand she kissed it, saying: « What is the matter with thee, my child, that thy face has fallen in in this manner? »

Assaneth said: « A heavy head-ache seized me, and my eyes lost their sleep; on account of this my face did fail. »

And the nurse went and made ready the palace and prepared the meal.

And Assaneth remembered the man and his orders, and quickly entered her inner room, where the chests of her ornaments were kept. And she opened the big chest and took out her wedding-dress, the first and choice one, which was like the lightning, and she put it on, and she girded herself with the princely golden girdle, which was ornamented with various studs. And

on her arms and ancles she put bracelets of gold, and decked her neck with precious ornaments, upon which there was a great quantity of varied and precious stones; and upon her head she put a crown of gold, and in front of the crown there was a gem, at the right and left of which there were large stones to the number of six, very precious stones and of great value. And like a bride she put on her head a summer veil, and took in her hand the princely sceptre.

And Assaneth remembered the words of her nurse, who said unto her that her countenance looked sad; and she sighed and grew very sad, saying: « If my face has grown thin and Joseph sees me, he will despise me. »

And she said unto her nurse: « Bring me clear water from the fountain and I will wash my face. »

And she brought and poured it into the hand-basin. And Assaneth stooping herself to wash her face, saw her countenance in the water, that it was like the sun, and her eyes resembled the star Venus when it dawns, and her footsteps were as smooth and graceful furrows; her cheeks were red like pieces of pomegranate, and her

lips like a full-blown rose, when it bursts forth from its bud, her teeth were *beautifully set like shield-bearers in war, and the hair of her head was like a vineyard field full of fruits; her neck* beautiful like a tower.

And Assaneth seeing herself thus in the water, was filled with great joy, and she washed her face no more. And her nurse came to tell her about all she had ordered for her; and it came to pass when she saw her she was lost in wonder and remained in rapture about two hours; and the aspect of her beauty caused her a great fear, and falling at her feet she said: « What is this, my lady, and from whence comes unto thee such surprising and wonderful beauty? I think the Lord God of heaven has chosen thee for a bride for Joseph. »

And while they were talking, lo! a boy came crying unto Assaneth: « Behold, Joseph is at the doors of the court. »

And Assaneth quickly went down the stairs, together with the seven virgins, to meet Joseph, and she stopped in the passage of the palace. And Joseph entered into the court, and the doors were closed and all the strangers remained outside. And Assaneth went into the passage to

meet Joseph. And when Joseph saw her he was struck with wonder on account of her great beauty, and said: « Who art thou? tell me quickly. »

And she said: « I am Assaneth thy handmaid, who according to thine order, threw away and destroyed all the idols. And a man came to-day and gave me bread of life and I ate it, and I drank of a cup of blessing; and he said unto me: 'Behold, I give thee to Joseph for a bride, and he will be unto thee a bridegroom to the end of time.' And he said again, 'Thou shalt no more be called Assaneth, but a Town of refuge; for through thee many generations shall take Refuge in the Lord God, the Most-High.' And once more he said unto me: 'I will go unto Joseph and will tell him what I have said concerning thee.' And now, my lord, thou knowest whether the man did go unto thee and did tell thee his words, or not. »

And Joseph said unto Assaneth: « Thou art blessed of the Lord God the Most-High; for the Lord God has raised thy walls on adamantine foundations, a wall of life; for a great number of the sons of men that have life shall dwell in that town of refuge, and the Lord God will reign over them for all

eternity. For that man came to-day unto me, and spoke according to these words concerning thee. Now come unto me, holy maiden; why dost thou stop so far from me? »

And he raised his hand and called Assaneth. And *Assaneth hastened* and went near Joseph and fell on his bosom, and their souls did revive, and they were filled with joy. And Joseph kissed Assaneth, and gave unto her the spirit of life, and the spirit of wisdom, and the spirit of truth; and then embracing each other they amused themselves for many hours.

And Assaneth said: « Come, my lord, come into our house; for I have put in order our palace and have prepared a feast. »

And taking him by the hand she led him into the house, and seated him in the chair of her father, and brought water to wash his feet.

And Joseph said: « Let one of the maids come and wash my feet. »

Assaneth said: « Not so, my lord; henceforth I am thy handmaid. And why dost thou wish that another should wash thy feet? for thy feet are my feet, and thy person is my person. »

And she pressed upon him and washed

his feet. And Joseph looked and lo! he saw that her hands were like the hands of life[1], and her fingers like the pen of a ready writer.

And thereupon Joseph took her right hand and kissed it; and Assaneth kissed his head and sat down at his right side.

And her father and mother came from their country house, with all their relatives. And they beheld and saw that Assaneth was like a vision of light, and her beauty resembled the beauty of heavenly beings. And they saw that she sate with Joseph and was dressed in wedding attire. And they were astonished, and were struck with wonder on account of their beauty; and they gave thanks unto God who gives life to all things.

And thereafter they ate and drank and rejoiced. And Poti-pherah said unto Joseph. « To-morrow call thou the satraps and the grandees of the Egyptians, and I will celebrate your wedding, and thou shalt take Assaneth my daughter to wife. »

And Joseph said: « Not so; but to-morrow I will call upon the king, Pharaoh, for he is as it were my father: and he appoin-

1. Such is the expression of the Armenian text.

ted me ruler over this land; and I will speak unto him on account of Assaneth, and he will give her to me to wife. »

And Poti-pherah said: « Go thy way in peace. »

And Joseph remained at Poti-pherah's that day, but he kept himself from Assaneth; for he said that it was not becoming to a godly man to lie down with his wife before the wedding. And Joseph arose in the morning and went to Pharaoh and said unto him: « Give me for wife Assaneth, the daughter of Poti-pherah the priest, of the town of Heliopolis. »

And Pharaoh said: « Behold, was she not promised unto thee to be thy wife henceforth and for evermore? »

And Pharaoh sent and called Poti-pherah *and his daughter*. And he brought Assaneth and presented her before Pharaoh. And Pharaoh was struck with wonder at her beauty, and said: « May the God of Joseph bless thee, my child, and may thy beauty stay with thee for ever and ever. For truly the Lord has indeed chosen thee to become bride unto Joseph for ever; because he like the son of God, and thou shalt be ed henceforth the daughter of the Most-h. »

And Pharaoh took Joseph and Assaneth, and put on them crowns of gold, which were in the house of his treasures from the beginning of time. And Pharaoh placed Assaneth at the right hand of Joseph, and put his hand on his head, and his right hand on the head of Assaneth, and said: « May God the Most-High bless you, and glorify you for ever. »

And Pharaoh caused them to turn towards one another and made them draw near, and they kissed each other.

And after this Pharaoh made a feast, and a great supper, and there was much rejoicing for seven days. And he bade all the princes of the Egyptians and the kings of the nations. And a proclamation was made throughout all the land of the Egyptians, saying: « Any one who shall do any work during the seven days of Joseph and Assaneth's wedding, he shall die. »

And it came to pass thereafter that Joseph knew Assaneth, and she conceived and bare Manasseh *and Ephraim* in the house of Joseph, to the glory of God. Amen.

HYMN

OF ASSANETH'S CONFESSION UNTO GOD

I. I have sinned, O Lord, I have sinned before thee, and greatly transgressed, I, Assaneth, daughter of Poti-pherah the priest of the town of Heliopolis, who was the officer of all the gods.

II. I have sinned, O Lord, I have sinned before thee and committed wrong, and worshiped numberless gods, and eaten of their sacrifices.

III. I have sinned, O Lord, and committed wrong; I was a proud and haughty maiden.

IV. I have sinned, O Lord, I have sinned before thee, and greatly transgressed; I ate the strangled meat and drank of the cup of imposture, and ate at the table of death.

V. I have sinned, O Lord, I have sinned before thee and greatly transgressed, and did not know the Lord God of heaven, and

did not put my hope in God the Most High, in the Eternally Living One.

VI. I have sinned, O Lord, I have sinned before thee and greatly transgressed; and I trusted in the greatness of my glory and in my beauty, and I was proud and haughty.

VII. I have sinned, O Lord, I have sinned before thee and greatly sinned, for I despised all men, and there was no man before me whom I valued.

VIII. I have sinned, O Lord, I have sinned before thee; I have transgressed, greatly transgressed, for I said that there was no prince upon the earth who could loose the girdle of my virginity.

IX. I have sinned, O Lord, I have sinned before thee, and greatly transgressed; as I have hated all those who would have me for a bride, and I despised and disdained them.

X. I have sinned, O Lord, I have sinned before thee and greatly transgressed; *for I have considered myself the bride of Pharaoh's eldest son;* forgive me. When Joseph the mighty one of God came, he conquered me, and brought me down from my haughtiness, and enticed me with his beauty, and through his wisdom *he made me to be obe-*

dient, and caught me like a fish in a net. And through his spirit he made me drink the draught of life, and through his power confirmed me, and offered me unto the Eternal God, and gave me to eat the bread of life, and to drink the cup of immortality, and I have become his bride for ever. »

And after this the seven years of plenteousness came to an end, and the seven years of dearth began.

CONCERNING THE COMING OF JACOB

WITH ALL HIS HOUSEHOLD

AND HIS INHABITING GOSHEN.

And Jacob heard about Joseph his son, and he came into Egypt with all his household, in the second *year of the dearth* on the 21st day of the month of Nisan, and he settled himself in the land of Goshen.

And Assaneth said unto Joseph: « I will go and see thy father, for Jacob thy father is like my God. »

And Joseph said: « Thou shalt go with me and see my father. »

And Joseph and Assaneth went into the land of Goshen. And the brethren of Joseph met them, and they bowed themselves with their faces toward the ground before them, and particularly before Assaneth. And they went in unto Jacob as he sat on his bed. And he was grayheaded and very old. And when Assaneth saw him she was struck with great amazement; for Jacob was an old man of a goodly countenance, and in his

old age he looked as handsome as a fine youth. His head was quite white like snow, and the hair of his head curled, short and very stiff, like that of a negro. And his beard was white and graceful, lying on his breast; and his eyes full of tenderness, shining and handsome; and his breast, his shoulders, his arms and the fingers of his hands were strong like those of an angel, and his hips and legs like those of a giant. And Jacob looked like a man who could engage in wrestling with God. And when Assaneth saw him, she was greatly amazed, and she fell upon her face on the ground and reverenced him.

And Jacob said unto Joseph: « Is this my daughter-in-law thy wife? May God the Most High bless her. »

And he called her near him and kissed and blessed her. And Assaneth stretched out her hands and clasped her arms around Jacob's neck *like one who, rescued from the battle, returns to his home and casts himself upon his father.* And afterwards they ate and drank, and Joseph and Assaneth returned to their home, giving praise to God, who is blessed for ever. And only the sons of Leah, Joseph's brethren, went with them to bring them on the way. But the sons

of Zilpha and Bilhah, the handmaids of Leah and Rachel, did not go with them to bring them on the way, for they envied them and were their enemies. And Levi walked at the right of Assaneth, and Joseph at her left. And Assaneth held Levi by the hand. And she loved Levi more than all Joseph's brethren; because Levi was acquainted *with the secret mysteries* of the Most High, and revealed unto Assaneth everything in mysterious words. And Levi felt a great affection for Assaneth, and he saw her resting-place in heaven, and its walls like adamantine walls, and its foundations *like the foundations of* a rock.

And it came to pass, when Joseph and Assaneth were going, that the eldest son of Pharaoh saw them from the walls, and felt very unhappy, and he grieved on account of Assaneth's beauty, and said: « This must not be. »

The son of Pharaoh sent messengers and called unto him Simeon and Levi; and they came and presented themselves before him.

And the eldest son of Pharaoh said unto them: « I acknowledge this day that ye are more powerful than all the men that are in the world, and that through these

your two right hands the town of the Shechemites was destroyed, and in two days through these your right hands thirty thousand warriors were slain. And, behold, I will take you as my fellows, and will give you gold, and servants, and handmaidens, and houses, and immense and good possessions; but deal kindly with me and do this thing; for I have been offended and despised by Joseph your brother, because he took Assaneth, who was to be my wife, and was promised to me from the beginning. And now come and fight against Joseph your brother; and I will kill him with my sword and will take Assaneth for my wife. And ye shall become my brethren, and favourites and confidants, only do this for me. But should you hesitate to do this, and should you despise my command, behold my sword is ready for you. »

And saying this, he drew his sword and shewed it unto them.

And when Simeon and Levi heard these things, they were much vexed; for the son of Pharaoh spoke unto them with threats and arrogance. And Simeon was a rash and bold man; he thought to put his hand to the hilt of his sword and to draw it out of its scabbard and kill the son of

Pharaoh, for having spoken unto them roughly. But Levi knew the thought of his heart; for Levi was a prophet, who in the purity of his mind saw secrets, and with his own eyes could read what was written in the heart of a man. He forthwith trod with his foot upon the right foot of Simeon, and signed to him to restrain his anger. And he softly said to Simeon: « Why dost thou put thyself in a passion against this man? We are godly persons: it is unbecoming in us to render unto him evil for evil. »

And Levi spoke boldly unto the son of Pharaoh; and there was no wrath in him, because of the gentleness of his heart. « Why dost thou, our lord, speak unto us in this way? We are godly men, and our father is beloved of God the Most High; and God loves Joseph our brother. Now, how can we do this evil thing, and commit a sin before our God, and before Jacob our father, and before Joseph our brother? And now listen to my words: It is not convenient for a godly man to injure anybody in any way. But if some one should injure a godly man, *and that godly man gets into a passion, his hand is sacred if he kills him.* And thou, beware of speaking now in

this way with respect to Joseph our brother. But if thou persist in that wicked intention, behold our swords are drawn in our right hands against thee. »

And Simeon and Levi drew their swords out of their scabbards, saying: « Behold, thou seest in our hands these swords; these are the swords through which the Lord took vengeance upon the Shechemites for the outrage through which they offended the sons of Israel on account of Dinah, whom Shechem, the son of Hamor, defiled. »

And the son of Pharaoh saw the two-edged swords, and a strong shivering ran through all his bones; for the swords glittered like a fire-flame; and his eyes were dazzled and he fell down on the ground upon his face, *and was overtaken by great fear.*

And Levi stretched out his hand and took hold of him, and said: « Arise and be not afraid, but beware of speaking wickedly any more with respect to Joseph our brother. »

And Simeon and Levi went away out of the presence of the son of Pharaoh. And the son of Pharaoh was filled with fear and sorrow, for he feared Simeon and Levi. And he was oppressed and vexed on account of Assaneth's beauty, and an affliction beyond

bounds tormented him. And his servants spoke unto him saying: « Behold, the sons of Bilhah and the sons of Zilpha, the handmaids of Jacob, are enemies unto Joseph and unto Assaneth, and they envy them, and will obey thee and do according to thy will. »

And the son of Pharaoh sent messengers unto them and called them unto him; and at night time they came and presented themselves unto him.

And the son of Pharaoh said unto them: « I have somewhat to say unto you, for ye are mighty men of valour. »

And Dan and Gad, the two brothers, said unto him: « Let our lord speak now, and we thy servants will hear and do according to thy will. »

And the son of Pharaoh was filled with great joy, and said unto his servants: « Let all of you go away from me for a little while, for I have a secret matter with these men. » And they all went away.

And the son of Pharaoh said unto them: « Behold, blessing and death are before thine eyes; choose rather blessing than death, for ye are mighty men, and you do not die like women. *Be of good courage and quit yourselves like men, and revenge your*

selves on your enemies. For I heard Joseph, your brother, say unto Pharaoh my father concerning you, that 'they are children of my mother's handmaids, and they are not my brethren; and I wait for my father's death, that I may crush them and their generation, lest they should inherit with us; for they are children of handmaidens, and they are those who sold me to the Ishmaelites. I will return unto them all the evil they did to me when my father shall die.' And Pharaoh my father commended him, saying: 'What thou sayest is very good: I will give unto thee a thousand warriors, to help thee.' »

And when those men heard the words of the son of Pharaoh, they became perplexed and very grieved, and they said unto him: « We beseech thee, lord, to help us. »

And he said: « I will help you, if ye listen unto me. »

And they said: « We are thy servants: command us and we will do according to thy will. »

And the son of Pharaoh said unto them: « I will slay Pharaoh my father to-night, for Pharaoh is the father of Joseph. Now give me your help, *and I will go before you,* and ye shall slay Joseph. And I will

take Assaneth for my wife, and ye and your brethren shall become heirs with me, if ye do this thing. »

And Dan and Gad said unto him: « We are thy servants this day, and we will do what thou dost command us. And we have heard Joseph to-day say to Assaneth: 'Go thou to-morrow to our country possession, for it is vintage time.' And he gave her six hundred valiant warriors, and fifty forerunners. And now listen unto us and let us speak with thee. »

And they spake with him secretly.

And the son of Pharaoh gave to each of the four brothers seven thousand men, and appointed them chiefs and leaders. And Dan and Gad said unto him: « We will go to-night and will watch by the way, and will conceal ourselves among the thickness of the canes. And thou, take with thee fifty archers with their horses, and go on afar, and Assaneth will come and fall into our hands; and we will destroy the soldiers that are with her, and she will flee away in her carriage and fall into thy hands, and thou wilt do with her according to the wish of thy heart. And thereafter we will slay Joseph's children before his eyes, and himself while he is mourning for Assaneth. »

And the son of Pharaoh rejoiced on hearing their words, and he sent two thousand warriors to go with them. And they came to the torrent and hid themselves among the thickness of the canes. And they encamped on each side of the torrent, and between them there was a wide and spacious road.

And the son of Pharaoh arose on that night and went into his father's house to slay his father with a sword. And his father's guards hindered him from entering in to his father, and said unto him: « What dost thou desire, our lord? »

And the son of Pharaoh said unto them: « I want to see my father, as I am going for the vintage of the newly planted vineyard. »

And the guards said unto him: « Thy father suffered with headache, and has not slept the whole night, and now that the pain has somewhat lessened, thy father said: 'Let no one come near to me.' »

And the son of Pharaoh went and took his soldiers, and laid an ambuscade. And behold, Assaneth came in a chariot, and soldiers went before it and behind it. And the enemies, Dan and Gad and the son of Pharaoh, leaping from their hiding-place attacked them. And Assaneth saw and called upon God the Most High. And, be-

hold, the man of God that had come to Assaneth, appeared, and the Lord took her under his protection. And the swords of the enemies were broken, and all the weapons melted as wax before the fire. And the son of Pharaoh fell down on the ground before Assaneth, and became like one dead when he heard that the sons of Jacob were coming on in anger.

And Dan and Gad, seeing that the Lord was fighting, became afraid and said: « It is the Lord that fights against us. » And they fell down before Assaneth, saying: « Thou art our lady and our queen, and we have committed iniquity before thee, and the Lord has rewarded us according to our deeds. And we thy servants entreat thee, be merciful unto us and save us from the hands of our brethren. For they have come unto us to take vengeance upon their enemies, and their swords are before *our eyes.* »

And Assaneth said: « Be of good comfort, and fear not your brethren; for they are people who fear the Lord, they are godly and respect every man. Go ye into the thick of those canes until I appease their anger; for ye have been very audacious *against them. Be of good courage* and fear ye

not; let the Lord be the judge *between me* and you. »

And Dan and Gad and their brethren fled into the grove of canes. And behold, the sons of Leah came running like a herd of deer. And Assaneth stepped down from her covered chariot, and received them with tears. And they fell down on the ground and reverenced her, and wept with a loud voice, and asked for their brethren. And Assaneth said: « Spare your brethren, and do not render them evil for evil; for the Lord protected me against them, and their swords were broken to pieces, and were melted on the ground like wax before the fire. And this is enough, for it is the Lord that has fought for us; and spare ye them, for they are your brethren, and the blood of Israel, your father. »

And Simeon said unto her: « Why doth our lady speak good words for our enemies? Not so; let us destroy them with our swords. For this is the third time they have plotted against thee, and against Israel our father, and against Joseph our brother; thou art our lady and our queen. »

And Assaneth stretched out her hand, and took hold of his beard, and embraced him, saying: « Not so, my brother, do not

render evil for evil; for that will be a sin against the Lord. They are your brethren, and sons of your father, and they fled far away from your presence. »

And Levi drew near and kissed her hands; and he understood that she intended to save their brethren. And they were in the thicket of the reeds; and their brethren knew that she did not discover them for fear that in their anger they should slay them.

And the son of Pharaoh arose from the ground and sat up; and the blood flowed out of his ears and out of his mouth. And Benjamin ran unto him and took his sword and drew it, and would have plunged it into the breast of the son of Pharaoh to kill him, but Levi running unto him, took hold of his hand, saying: « My brother, do not this thing; for we are godly men, and it is not befitting for a godly man to render evil for evil: and it is not allowed to any one to trample on, or to harass to death an enemy who falls into his hands. Now put thy sword back into its place, and come and help me, and let us cure his wounds, that he may live and be henceforth our friend; for Pharaoh is as our father. »

And Levi raised up the son of Pharaoh,

and wiped the blood from his face, and wrapped his face in a handkerchief. Then he placed him on his horse. and carried him unto Pharaoh his father, to whom he told all these things. And Pharaoh arose from his throne and bowed down before Levi.

And on the third day the son of Pharaoh died, *being stricken by a punishment from God.*

THE

HISTORY OF MOSES

CONCERNING THE HISTORY OF MOSES

In the Armenian Library of St. Lazarus, in Venice, there are four MSS. in which this writing of the History of Moses is contained.

One is numbered 1309, – 5 × 7 inches; – it is a Menologium MS., and contains also the History of Assaneth.

Another is numbered 1447, — 9 1/2 × 15 inches. — It is a Collection of Homilies, written on paper, in double columns of 37 lines each, but has no date.

A third, numbered 279, is also a Menologium MS., written in the year 1441.

The fourth MS. in which the History of Moses is found, is numbered 742. It is again a Collection of Homilies.

The History of Moses contained in this last MS. is a copy taken from an older Armenian MS., preserved in Paris, in the Bibliothèque Nationale.

From the many fragments of the History of Moses, found in different old Armenian MSS., it appears that there was another old Armenian version with the title of « The Ascension of Moses », which was probably taken from a Hebrew text.

The Armenian text which was lately published, of which I now give the English translation, seems to have been made after the thirteenth century. It is worthy of attention, however, on account of the numerous variations by which it differs from the versions in other languages.

THE HISTORY OF MOSES

Moses was the first amongst all the prophets, who spake with God, and even by God was called a god to Pharaoh. And Aaron his brother was the first high priest, ordained by Moses; for God ordained Moses, and Moses ordained Aaron and his sons.

They were of the tribe of Levi, sons of Amram, son of Jacob, the son of Isaac, son of Abraham. And Jacob in the Blessing of his children, gave the priesthood to Levi, and to Judah he gave the kingdom.

Amram begat Moses of Jochebed, daughter of Levi; and the birth of Moses was on this wise. The diviners of the Egyptians said unto Pharaoh, On such a day of such a month, a Saviour of Israel would be brought forth, and that he would deliver Israel from his yoke.

When Pharaoh heard this, he took care that in that same month all the men of Israel should be absent on a deer-hunt, but

he himself remained away the whole month. But the providence of God disposed in such a manner that Amram carried Jochebed with him; and she conceived on the same day which the astrologers had indicated. And when Moses was born, he was hidden in the house for three months; but being afraid of Pharaoh, the child-murderer, because the child was lively and they could not hide him, they put him in an ark of bulrushes, and placed him in the river. For when Pharaoh heard concerning the birth of a Saviour of Israel, he commanded *that all the male-children of the Hebrews,* should either be strangled at their birth, or thrown into the river and drowned. Wherefore they hid Moses in the house for three months, but they could keep him there no longer. And the ark floating in the river, rested in a creek. And when the daughter of Pharaoh came down to the banks of the river, her maidens saw the ark and they took it from the flags of the river's creek and carried it to the daughter of the king. And she, seeing the babe, was moved with compassion and said: « This is one of the children of the Hebrews. »

And Miriam, Moses' sister, who was one of the handmaidens of Pharaoh's daughter,

took the babe and brought him to Jochebed his mother as to a nurse, that she might tend him for the daughter of Pharaoh; who after having nursed him for a while, brought him again to Pharaoh's daughter. And Pharaoh's daughter took him and carried him to her father, saying unto him: « This is one of the Hebrew children whom I took from the river and have made him my son. »

And Moses was a lively boy of a fair countenance. and Pharaoh was pleased, and took him in his arms and kissed him. And immediately Moses with his ten little fingers, took hold of Pharaoh's beard, at which the king became angry and commanded that the child should be put to death. But the wise men who were there, would not let the king do evil to the child, saying, that he did it in ignorance, unknowingly, « and if it please thee », they said, « we will try him. »

And they brought before the child a charger with burning coals, and a charger with gold red like the fire, saying: « If he catches at the gold, it is evident that he took hold of the king's beard purposely, but if he catches at the fire, he did it innocently in his ignorance. »

And Moses stretched out his hand unto the fire, and a spark stuck on the child's *finger,* and he cried out, and carried his finger quickly to his mouth, and held it to his tongue, and his tongue was burned; wherefore Moses, the Saviour of Israel, came to be of slow tongue and stammering in the house of Pharaoh.

And Moses was learned in all the wisdom of the Egyptians, for Mahri, Pharaoh's daughter, adopted him for her son, and he became a general of the Egyptians. And when the Ethiopians made a captive of Mahri, the so-called mother of Moses, during the ten years he carried on war against them, Moses took Ethiopia and set Mahri free, and took captive Thesbi, their queen.

And after the death of Mahri, the Egyptians became jealous *of Moses and would have slain him; but he being warned of their intention, slew an Egyptian* and escaped to Midian and dwelt there forty years in the house of Reuel, where he begat two sons, Gershom and Eleazar.

When Moses was seventy years old, the Lord appeared unto him in a flame of fire in a bush, and commanded him to go into Egypt and set free the seed of Israel. But *he was* unwilling to go, and delayed ten

years because that he was slow of speech and of a slow tongue. And God again appeared unto him in the eightieth year of his age, and commanded him to go into Egypt and deliver the seed of Israel; and again he delayed, until God caused him to perform marvellous wonders, and said unto him: « Who maketh the dumb or the deaf, the seeing or the blind? Is it not I, the Lord God? And now depart and go into Egypt, and Aaron thy brother shall be to thee instead of a mouth, and thou shalt be unto him a messenger from God. »

And Moses went and performed wonders before Aaron and before all the people, and they believed in God and in Moses his servant. And afterwards Moses and Aaron went before Pharaoh, and Moses cast down his rod and it became a serpent. Then Pharaoh's sorcerers, Jannes and Jambres, were called, and they despised Moses and said to Pharaoh: « This is our disciple, and it is through our teaching that he does this thing. » And they cast their rods on the ground and they became serpents, but in appearance only, not in truth. However Moses' serpent swallowed up the two rods of the sorcerers, and immediately they were dissolved and digested. And Moses stretched

out his hand and took the serpent by the tail and it became a rod in his hand. He performed also two other wonders; and the same did also the sorcerers, but apparently only, not truly.

Pharaoh said unto Aaron: « What is your request? »

Aaron said unto him: « The Lord God of our fathers saith unto thee: 'Let Israel my people go.' »

Pharaoh answered: « I know not the Lord God, neither will I let Israel go. »

Aaron, spake for Moses and said unto Pharaoh: « If thou knowest not the Lord, He will manifest Himself unto thee. »

They spake this with authority, and Moses and Aaron went out from before the face of Pharaoh. And the Lord punished the Egyptians with ten plagues and brought out Israel; and divided the Red Sea and caused the people to pass through and Pharaoh to be drowned with his army. And He led Israel into the wilderness, and during forty years fed them with manna from heaven, and with quails from the sea, and gave them to drink water from a rock. And by a pillar of fire and a pillar of cloud, He gave them light by night and shadow by day. Three times Moses fasted forty

days and received the tables of stone, on which the ten commandments were written with the finger of God. He prepared the altar after the likeness of heaven, and conferred priesthood on Aaron and his sons, that they should be priests of the Lord.

He appointed the Levites to the service of the worship of the Lord, and through his prayers and the lifting up of his arms, he routed Amalek. He overcame Sihon and the king Og, and caused the ungodly amongst Israel to be destroyed. He caused his sister Miriam, to become leper. And the anger of the Lord was kindled against Aaron also, and He was fain to destroy him on account of Moses; for his sister and brother spake ill of Moses the servant of God, who was meeker than any other man. Now Moses had honoured and hearkened favourably to the queen of the Ethiopians, whom he had carried a captive from her own land, for during the time that Moses belonged to the daughter of Pharaoh, for ten years he fought against the Ethiopians and conquered their land. And the road to enter into Abyssinia being infested with serpents, Moses brought with him roes and storks which destroyed the serpents, and then he was able to enter into Abyssinia and take

the people captive. The queen whom Moses had carried captive, at that time was still in Egypt; and after a captivity of forty-two years, he brought her out also, being willing to shew compassion and mercy towards her, and together with the people of Israel, he led her into the wilderness with respect and honour. Therefore when Miriam and Aaron spake ill of Moses, they were punished. And after this Aaron died on mount Hor, and Moses buried him on the top of the mountain. But before Aaron died, Moses took from him his garments and put them upon Eleazar his son, *and consecrated him priest instead of his father.* So Aaron died and was buried; and the children of Israel mourned for him during thirty days. And Aaron was three years older than Moses, and he died three years before Moses.

And Moses appointed Joshua, the son of Nun, to be leader of Israel instead of himself; and he went up to the top of Mount Nebo, and there he died at the age of one hundred and twenty years. And his eyes were not dim, and his cheeks were not withered, for, on account of the sight of God's glory, Moses' face did shine like the splendour of the life to come, and as Adam's

shone in the Garden of Eden. So that the children of Israel, except Aaron and Joshua, could not look on him. Wherefore they covered Moses' face with seven veils, and then they were able to speak with him. And on account of the shining brightness of his face, Moses had no beard. He desired to see Jerusalem and the whole Land of Promise, but God did not allow him; for he provoked the Lord at the waters of Meribah, after this manner. Miriam, the sister of *Aaron* and Moses, who was a virgin and a prophetess, had died, and Moses was mourning for her; and the people being thirsty, complained against God, and spake ill of Moses. Wherefore Moses being grieved, struck in anger the rock for the water to come out. *Whereat God was wroth and did not give water from the rock.* For he ought to have struck the rock with humility and prayer, as he used in times past, and not in anger. Therefore God did not allow him to see the Land of Promise; but He commanded him to go to the top of Mount Nebo and behold from thence the Land of Jerusalem, and that he should die on the top of Mount Nebo, near the house of the idols of Peor, over against Jericho, on the other side of Jordan. And the archangel Michael buried

him, and no man knows the tomb where his bones lie unto this day, for two reasons. First, because Moses was called a god; for that reason he died secretly and unknown to man, that they should not see a god die. And secondly, that the people should not worship his tomb and his bones; because no other prophet in Israel has been like to Moses, who saw the Lord face to face and through whom the Lord performed signs and wonders.

And the children of Israel wept for Moses in Rabbath, in the plains of Moab, over against Jericho, thirty days, and no more nor less. For the moon numbers thirty days, and after that it again newly rises, and proves our resurrection from the earth, and our regeneration in immortality.

Moses the prophet was born four times; the first from his mother; the second, from the water; the third, from the fire, for he remained on the top of Mount Sinai, in the fire, near God, during forty days, and so he was born of the fire; the fourth time he was born of the rock, inasmuch as God placed him in the rift of the rock, and he saw God from behind, and thus Moses was born a son of the rock.

Moses fasted three times forty days, ac-

cording to the years of his life, counting the days for years, for the years of his life were three times forty, which make a hundred and twenty years. And among all the generations and the prophets of Israel, none have been like unto him, who spake with God face to face; and his complete resurrection has already taken place, for he being risen, came on Mount Tabor to witness the divine glory of Jesus Christ, the Son of Mary.

[redacted]

THE

DEATHS OF THE PROPHETS

CONCERNING THE DEATHS OF THE PROPHETS

There are many Armenian MSS. preserved in the Armenian Library of St. Lazarus, in which the death of each prophet is recorded. I may, however, remark that the title, «The deaths of the Prophets, » as given in the Armenian edition, does not correspond in fact with the object contained in the text, which rather is a short biography of each prophet. Therefore the more suitable title would be, « Concerning the Holy Prophets. »

The text published in the Armenian edition of the Apocrypha was taken from a MS. Bible numbered 1508, written in the year 1319, on a very fine vellum — $7\,^1/_2 \times 10\,^1/_2$ inches, — in double columns. of 53 lines each, with illuminations, the very fine work of a certain Johannes. The variants of two other MSS. are placed at the foot of each page in the Armenian edition.

Such style writing as we have in the so-

called « The deaths of the Prophets. » is very ancient, and it is certain that it has been known to writers from the VII century on.

The Armenian version was made, as it appears, from a Greek text, and between the VII and VIII centuries.

[redacted]

THE DEATHS OF THE PROPHETS

DEATH OF THE PROPHET ISAIAH

Isaiah was the son of Amos of Tekoah, of the tribe of Judah; he suffered death being sawed asunder by Manasseh, and was buried under the oak-tree at Rogelim, near the water-course which was stopped up by king Hezekiah. For God had given a sign in Siloam for the sake of the prophet who, when the people were dying of thirst, prayed that they might find water to drink, and it was quickly sent to him by God; wherefore it was called Siloam, which means « Sent. »

Under Hezekiah, before the wells and pools were made, through the prayers of Isaiah there sprang out a little water. while the people were being besieged by strangers. They held Siloam in order that the people

might not perish from want of water. The enemies having surrounded the city with entrenchments, encamped there many days; and having enquired from whence the citizens drew water, they discovered the source, and from that time they encamped about Siloam. But every time that the Hebrews came, together with Isaiah, the water sprang out all at once; but when the strangers came, it did not spring out. Wherefore until this day the water springs out that the miracle may be known.

Now as that happened for the sake of Isaiah, the people in honour of his memory, buried him with great pomp near Siloam; so that through his prayers, even after his death, they should have the witness of the water, it having been also thus commanded unto them. And his tomb is near the tombs of the kings, behind the tombs of the priests. And until this day it is unknown to many of the priests as well as to all the people.

THE DEATH OF THE PROPHET HOSEA

Hosea was of Belmoth, of the tribe of Issachar, and he prophesied much against Israel. He died peacefully, and was buried in his own country. And he gave a sign that the Lord will come upon earth, and will walk with men: The oak-tree that was in Siloam shall be divided into twelve parts, and they shall become twelve oak-trees. And they will follow and submit themselves to God, the glorious, through whom all the world shall be saved.

THE DEATH OF THE PROPHET AMOS

Amos was of Tekoah, and Amaziah tortured him, and afterwards his son slew him by crushing his jaws with a club. And while still alive, he came to his own land; a few days afterwards he died, and there *in Tekoah* was he buried.

THE DEATH OF THE PROPHET MICAH

Micah was of Mozoroth, of the tribe of Ephraim. He had much to do with Ahab, and was put to death by Roboah his son, *by having been thrown over a precipice. For he reproved him for the ungodliness of his fathers.* He was buried alone in his own country, near the tomb of Enakim.

THE DEATH OF THE PROPHET JOEL

Joel was of the tribe of Reuben. He prophesied of the famine and of the decline of the sacrifices, and of the passion of the Prophet, the Just One; and that through Him *all* creatures should be regenerated and come to salvation. He died in peace, and was buried in his own village.

THE DEATH OF THE PROPHET OBADIAH

Obadiah was of the country of Sichem, of the village of Bethcar. He was a disciple of Eliah, and endured much ill-treatment for his sake in order to save him. He was the third captain whom Elias spared before he went down to king Ahab. Obadiah afterwards left the king's service and became a prophet. He died and was buried with his fathers.

THE DEATH OF THE PROPHET JONAH

Jonah was of the country of Kirjath-jearim, which is near Azotus, the city of the Philistines, by the sea. And when he was vomited out of the fish, he went into Nineveh, whence returning again, he did not remain in his own country, but took his mother and went and sojourned in Tyrus, in the province of the Philistines, among the heathen. Because he said, « In this way I will turn away my reproach, for I lied when I prophesied against the great city of Nineveh. »

At that time Elias reproved Ahab and Jezebel his wife; and he caused a great famine to come upon the land, and fled into Zarephath *which belonged to Sidon,* and there he found the widow and her son and dwelt with them, for he could not live with the uncircumcised; he blessed them on account of their hospitality. For he had known them long before, because God had brought her son again to life *from the dead.* And now *through the same Elias God was pleased* to shew to Jonah that no one is able to flee from God.

When the famine was over, Jonah arose and came into the land of Judah, and on the way his mother died, and he buried her near the oak-tree of Deborah, and dwelt in the land of Sarar. He died and was buried in the cave of the judge Kenaze, who was a descendant of one of the tribes, during the time of anarchy.

He gave a sign in Jerusalem, that when they should see the rock crying tenderly, and the worm in the wood crying *unto God,* that salvation should then draw near. Then they should see Jerusalem overthrown from its foundations, and men should enter therein from all nations to worship the Lord. And they should take her stones and put them at

the east side; and there the Anointed should be worshiped, for Jerusalem should be polluted, during the destruction, by wild beasts and by all kind of abomination. And then should take place the end of all the world.

THE DEATH OF THE PROPHET NAHUM

Nahum was of the country of Elgis, which is on the other side of Jordan, of the village of Bethabara, of the tribe of Simeon. He, together with Jonah, gave a sign at Nineveh, that she should perish through sweet water and through earthly fire; and so it has been. For the lake that surrounded her, overflowed through an earthquake, and covered and destroyed her. And a fire coming from the wilderness, burned all her high places.

He died in peace and was buried in his land.

THE DEATH OF THE PROPHET HABAKKUK

Habakkuk was of the tribe of Simeon, of the village of Bethsukar. He foresaw the captivity, and made great mourning on account of the destruction of Jerusalem. And when Nebuchadnezzar came into Jerusalem, he fled into Oustrakinah and dwelt in the land of Ishmael. And when the Chaldeans returned to their country, and the remnants of the Jews that were in Jerusalem went into Egypt, then he again returned into his own land and waited upon the harvest-men of his farm. And when he took the meal, he prophesied to his family saying : « I am going to a far off country and will return quickly. But should I delay, do ye bring the meal to the harvest-men. »

And he went into Babylon with the angel who guided him, and he brought the meal to Daniel, and again returned and went to the harvest-men ; and he brought to them from his house other meal at the same usual hour without delaying at all ; and he did not tell any one what had taken place. He knew that very soon the people

should return from Babylon; and indeed two years after that they returned from captivity. And he gave a sign to them that were in Judaea, that at the end of the age, a Prophet, the Son of God, should teach in the temple, and they that should believe in Him should see the light and contemplate the glory of the Only-Begotten; and they who should not listen to Him, should remain in darkness. And concerning the end of the temple he said before, that it would be destroyed by a western nation. Then, he said, the curtain of the sanctuary shall depart from the temple, and the capitals of the two columns shall be removed, and no one shall know where they are. But the angels shall carry them into the wilderness, where in the beginning the tabernacle was built. And through them the Lord shall reveal Himself, and shall enlighten those who shall be willing to flee from the serpent, and shall shelter them in the eternal righteousness.

He died *in peace,* and was buried alone on his farm.

THE DEATH OF THE PROPHET ZEPHANIAH

Zephaniah was of the tribe of Simeon, of the village of Marath. He prophesied concerning the end of the temple, and of salvation and the entrance of the Gentiles, of the shame of the ungodly, and of the Judge of the souls of all the sons of God.

He died *in peace*, and was buried in his own village.

THE DEATH OF THE PROPHET HAGGAI

The prophet Haggai was of the tribe of Levi. He was born in Babylon, and while yet a child went from Babylon to Jerusalem. He publicly prophesied of the return of the people, and saw the rebuilding of the temple. He died in peace, and was buried in Jerusalem with great pomp, near the tombs of the priests, for he was of the order of the high-priests.

THE DEATH OF THE PROPHET ZACHARIAH

Zachariah was of the tribe of Levi, and he was born in Gaddi, in the land of the Chaldeans. While a young man, he came from Chaldea and prophesied much concerning the people, and in support of his words he gave a sign, and said to Joakim, that he should beget a son in Jerusalem who should become a high-priest of irreproachable purity, as an image of the true High-priest.

He blessed Salathiel on account of his son, whom he called Zorobabel, and gave a sign of his victory under Cyrus. Concerning his ministry he foretold what he was going to do in Jerusalem and blessed him.

He prophesied of what was going to take place in Jerusalem, her end, the conversion of the heathen, the end and the destruction of the temple, and the cessation of the prophets *and the priests*, and of the Sabbaths. He also foretold the second judgment.

He died in peace and in a good old age, and was buried near Haggai.

THE DEATH OF THE PROPHET MALACHI

Malachi was born in Sephar, of the tribe of Levi, after the return of the captives; and while still a young boy he showed himself of good behaviour. Because the people in general honoured him for his chastity and meekness, he was called Malachi, which means angel; for he was of a beautiful countenance. And as he himself said, in the same day that he prophesied, the angel of God appeared to him and repeated his sayings. And none of the unworthy could see him, but only his voice was heard. But the worthy saw also his appearance, as it took place during the time of anarchy, according as it is written in the *Sephor shophetim,* that is to say, in the book of the Judges. While still young he was gathered to his people, and was buried in his own village.

THE DEATH OF THE PROPHET DANIEL

Daniel was of the tribe of Judah, and of the chiefs who belonged to the service of the king ; but while still a young boy, he was carried captive from Judæa to the land of the Chaldeans. He was born in Upper Beth-horon, and was a sober man and thin-bearded, so that the Jews thought he was an eunuch. He mourned deeply over the temple and the city of Jerusalem, and mortified his own body by fasting, renouncing all pleasurable meat, and during twenty-one years eating only vegetables. He looked thin, but through the grace of the Most High, he was of fair countenance. He offered up many prayers for Nebuchadnezzar, when that king became as a wild beast, being entreated by Belshazzar, his son, that he might not perish. Because his fore part, together with his head, was like an ox, and his hinder part, with the legs and the feet, was like that of a lion. And it was revealed to holy Daniel that the mystery meant, that he became as a beast on account of his dissolute passions and the ob-

stinacy, with which, like the ox, he subjected himself to the yoke of the slavery of Belial. Moreover he became a lion on account of his tyrannous, ravishing and ferocious nature. Because tyrants while in power, display the former character, and then in the end they are turned into beasts, and become ravishers, murderers and ungodly; wherefore they are rewarded in like manner, and in like manner they shall be rewarded by God, the righteous Judge.

The holy man knew from God that the king would eat grass like an ox, and his human nature would be nourished by it. Wherefore after Nebuchadnezzar had digested the food, his human faculties awoke, and he wept and entreated the Lord, forty times *day and night,* and was anxious for his own safety. And sometimes it happened that he forgot that his heart had been a man's heart, for his tongue was tied that he could not speak; but when he came to himself, instantly he melted into tears, and his eyes were dim, on account of weeping.

Many people went out of the city to see him, Daniel alone would not see him, but during all the time of his transformation he offered prayers for him. For he said,

« He will again return to his human nature, and then will I see him ; » but the people believed him not.

But Daniel through his prayers unto the Most High. caused the seven years, which he called « times. » to be reduced to seven months; and therefore the mystery of the seven times was fulfilled in him. And after the seven months. the king having remained in solitude six years and five months longer, he cast himself before the Lord, and confessed all his ungodliness and iniquity. And the Lord, after forgiving his iniquities, restored to him his kingdom. During six years and five months he ate neither bread nor meat, nor drank wine, but continually praised the Lord. for Daniel commanded him to draw near to God eating moist pulse, and vegetables. and giving alms.

Wherefore he called Daniel's name Belteshazzar, and would have made him a coheir with his son, but Daniel would not, saying: « Far be it from me that I should leave the inheritance of my fathers and become a co-heir to the uncircumcised Persian kings. »

Under the reign of other Persian kings, Daniel performed many wonders, which are not recorded in the book of his visions. He

died there, in Babylon, in peace, and was buried alone in the royal caves, with great pomp. He gave a sign about the mountains that tower over Babylon, saying: « When the wind shall blow from the north with fire and smoke, then shall be the end of Babylon. And when water shall flow from the East, then God shall appear upon the earth in the form of man, and shall take upon himself all the iniquities of the world, and shall be crucified by the priests and the elders of the people of Israel. Then Belial and his impure spirit, shall be crushed, and immediately the spirit of grace shall be poured upon all the heathen. And when a fire shall be kindled southward, then shall the end of all the world take place. And if from the south shall flow down water, the people shall return into their own land; but should blood flow down, then all impure spirits will die. »

And Daniel, the holy man of God, fell asleep.

THE DEATH OF THE PROPHET JEREMIAH

He was of Anathoth of Benjamin, during the time of the priests. He was stoned in Taphnes, the city of the Egyptians where he died, and was laid near the palace of Pharaoh. Because the Egyptians having found benefit through his prayers, rendered him honour. For he prayed, and the asps that caused them death were all destroyed, and so it happened to the wild beasts that live in the waters, which the Egyptians call 'Nephod,' and to which the Greeks give the name of 'Crocodile.' And until this day they that believe in God, invoke Him in the same place, and then take up some dust from the ground and heal the biting of the asps, and cause the water-beasts to flee.

We are told by the ancients, that Alexander the Macedonian, having reached the place where Jeremiah's tomb lay, and having been acquainted with those wonders and mysteries, caused his relics to be removed and to be carried into Alexandria, and there he laid them with much honour;

and that all the asps that were there, as well as the crocodiles, died.

This prophet gave a sign to the Egyptian heathen priests, that their idols should fall down and break to pieces through a Divine Infant-Saviour, born of a virgin, in a manger.

Jeremiah, before the temple was destroyed, took the tabernacle of the law, and all that was in it, and caused them to disappear under a rock. And he said : « The Lord has departed from Sion into heaven, but the Law-giver of Sion shall come again, and this shall be to you the sign of His coming : That all the nations shall worship the wood. » And he said again, that no one should remove from that place the tabernacle but Aaron ; and no one should open the tables that are therein but Moses, the chosen of God. And in the day of resurrection, the tabernacle should first rise up from the rock, and should be put upon Mount Sinai, and all the saints should gather together around it, waiting for the Lord, and they should flee thither from the enemy who would seek to slay them. And with his ring he impressed upon the rock the name of God, and it looked as if engraved *with iron* ; and a luminous cloud hid it,

so that nobody is able to find out the place or read the name; but there it remains until this day and for ever. And the rock is in the wilderness, where at first was the tabernacle, between the two mountains where lay Moses and Aaron. And during the night there is a cloud of light in that place like that of the olden time, for the grace of God never departs from his law.

THE DEATH OF THE PROPHET EZEKIEL

Ezekiel was of the land of *Sarira*, of the line of the high priests, and he died in the land of the Chaldeans during the captivity. He prophesied much against them that were in Judæa. The chief of the people of Israel slew him there, for that he was reproached by him on account of his idolatry. And they buried him in the field called Mavsira, in the tomb of Shem and Arphaxad, Abraham's fathers. And the tomb was a double cave, as Abraham in like manner made the tomb of Sarah in Hebron, which is called double, because it was in a circle, and in the interior there were two vaults, placed one above another, the first being hidden in the rock.

This prophet gave a sign to the people, to be on the watch for the river Chobar, that when its waters should cease to flow, then they should expect for the *sword of desolation, which should come on the earth to destroy it,* and when the river should flow again, then they should expect for their return to Jerusalem.

This holy man dwelt within their borders and many of the followers of the law frequented his society. At one time on account of the multitude that gathered together around him, the Chaldeans, fearing that the Israelites might conspire against them, fell upon them to destroy them. Then the prophet commanded the water to divide itself, that they should escape to the other side; and those of their enemies who were bold enough to pursue them, were drowned.

Even during a famine his prayers gave them food an abundance of fish, and to many who were dying he entreated God to give life.

This Ezekiel, while their enemies were destroying the people, appeared to the chiefs of the Chaldeans, and having by a miracle surrounded them with darkness, he terrified them and caused the slaughter to cease.

At this time when the people of Israel were saying: « We are reduced to nothing, we have been destroyed, our hope is over, » he, through the bones of the dead, to which he gave life, persuaded them that there was hope for them, in this world as well as in the world to come.

While he was in Babylon he announced to the people of Israel what was going on in the temple at Jerusalem.

Once he was taken up and carried direct into Jerusalem, as a reproach to them that did not believe in God.

He, like Moses, saw the likeness of the temple, the wall and the broad ramparts, as it is foretold by Daniel, which shall be rebuilt; also the door that shall be kept shut, and through which the Lord shall enter, in whom all the heathen shall put their trust.

He condemned in Babylon the tribes of Dan and Gad, because they transgressed against the Lord by persecuting the followers of the law, and he wrought a great miracle unto them, for their children and their animals, on account of their wickedness, were bitten by serpents, but Ezekiel saved them from dying. He foretold also to them,

that the people should not return into their land, but that they should remain in Babylon until they gave up sinning. And he who slew him was one of them; for he withstood him as long as he lived.

CONCERNING

KING SOLOMON

CONCERNING KING SOLOMON

There are two MSS. preserved in the Armenian Library of St. Lazarus, in which this Apocryphal piece is contained.

The one is numbered 280 — $7\frac{1}{2} \times 11$ inches; — it is a Bible, written in the year 1418, on paper, in double columns of 42 lines each. In the same MS. are contained the Testaments of the XII Patriarchs, the History of Assaneth, and other Apocrypha.

The second MS. in which the above-said Apocrypha is found, is numbered 1260, — $7\frac{1}{2} \times 8\frac{1}{2}$ inches, – and principally consists of the Epistles of St. Nersès, called, « The Full of Grace, » an Armenian patriarch of the XII century.

In this last MS. is also contained the other piece entitled

'CONCERNING THE BOOKS OF SOLOMON.'

The third portion of the Apocrypha entitled

'CONCERNING THE BOOKS OF SOLOMON'

is contained in a MS. of Miscellanea — 5 1/2 × 7 — inches numbered 57, and written on paper.

QUESTIONS ADDRESSED BY THE QUEEN, AND ANSWERS GIVEN BY SOLOMON, SON OF DAVID.

There are five MSS. preserved in the Armenian Library of St. Lazarus, in which this Apocrypha is found.

A MS. of Miscellanea, – 5 × 7 inches, – numbered 423, written in the year 1369, on paper.

A second MS. of Miscellanea, — 5 × 7 inches, — numbered 394, written on paper, but having no date.

A third MS. numbered 662, — 9 × 12 inches. — This contains the Chronicle of Michael the Great, written in the year 1610, on paper.

A fourth MS., again the Chronicle of Michael the Great, is numbered 1023, — 8 x 12 inches, — and is written on paper, but has no date. However this seems to have been written at the end of the XVIII century.

The fifth MS. in which the above mentioned apocryphal writing is found, is again a Chronicle of Michael the Great, — 5 x 7 inches, — numbered 1152 and written on paper, without date. It seems however that it was written at the end of the XV, or in the beginning of the XVI century.

I must note that the text contained in these five MSS., consists of two different versions; that of the first two MSS. being older than that of the other three. The variants of the second version being very interesting, I thought it necessary to incorporate them in the text of the first two, of which I give the English translation, for they complete the sense, or make it more clear.

This apocryphal writing is a piece of ancient literature, which is preserved only in the Armenian MSS. It has not been as yet discovered in any other language, and therefore it is worthy of the attention of

those who occupy themselves in Biblical researches. The idiomatic beauty of the version shows that it must belong to a very old period, probably to the seventh century, consequently the original text, from which it was translated, must be very old.

Considering that in no other language exists any version of this little piece of Apocryphal writing, people might think it a production of some Armenian writer's imagination. On the other hand I must point out, that many other ancient writings of non–Armenian authors, the originals of which are lost, have been found preserved in the Armenian MSS.; therefore the same may be said of this piece.

It seems that the original text of this Apocrypha was written in Syriac, or at least in a Hebrew dialect mixed with Syriac.

[redacted]

CONCERNING KING SOLOMON

Moses wrote: « Thy daughter thou shalt not give unto his son, and thou shalt not allow thy son to become a son-in-law to them, lest they should seduce them after their gods: but thou shalt burn their altars with fire, and break their idols. And make not a covenant with them, for they would not help the people as did the Gibeonites and the house of Rahab with seventy people. »

But Solomon took unto himself many wives, even seven hundred; and was not satisfied with them, but addressed himself to the Gentiles, and took from the Canaanites three hundred impure concubines, daughters of their kings and their princes, who became a scandal to himself, and a contempt to the multitude of his wives, who were gathered together and came unto him on account of his wonderful wisdom; as did that wise woman, who came from among the Ethiopians, to ask for the blessing of the wise man, and to witness his wisdom, of

which she had heard from the merchants of king Hiram.

But he took strange wives to the great scandal of the children of Israel. Therefore he not only committed fornication, but even took part in their scandalous worship. For in spite of his wisdom he was deceived, and gave himself up to women who conspired together to lead astray his soul; so that he even set up idols upon the mountains, and publicly committed fornication over against the holy temple and before his enemies.

QUESTIONS ADDRESSED BY THE QUEEN, AND ANSWERS GIVEN BY SOLOMON, SON OF DAVID.

QUEEN. – Whom is thy God, and to what is he like, or what is his form?

SOLOMON. – My God is HE WHO IS, and every being is derived from him; He is superior to all beings, and has no form. Everything is subject to change and has its opposite; but my Lord neither suffers change nor has any opposite.

QUEEN. – How does the sphere of heaven move, to the right or to the left? And in its rotation does it make a complete circle or not?

SOLOMON. – Its rotation is double.

QUEEN. - How?

SOLOMON. – The circle of the firmament moves eastward to the right, and goes southward toward the west, thence coming back, northward, to the same place; and thus moving rapidly by force of command, in a day and a night completes one round. But the stars which are called planets,

turn westward to the left, toward the east; and each of them, according to the high or low position of its orbit, and according to the extent or the smallness of that orbit, completes its revolution in thirty years as well as in thirty days, beginning from Chronos proceeding to Sahra, that is from Saturn to the Moon.

QUEEN. – Before the existence of all creatures, where did the Creator of all dwell? And after the destruction of all in what place shall He dwell who is immutable?

SOLOMON. – Before the existence of beings the Creator dwelt in Himself, and He was perfect in His uncreated nature, and rejoiced in eternal good. And when the created beings shall be no more, He as before shall dwell in His immutability; now all are in Him, and then the souls of the pure shall be in Him and He in them. He will glorify and be glorified immutably and in ever the same manner.

QUEEN. – Why is it that an Indian woman after she has eaten a pomegranate . . . . ?

SOLOMON. – The pomegranate is cold and moist, and the country of the Indians is hot and dry; but the Indian woman is

moist and cold; and the woman's nature mingling with that of the pomegranate,

. . . .

. . . .

QUEEN. – Why is it that an Indian winebibber . . . .?

SOLOMON. - The nature of wine is hot and dry and makes one sleepy, and so much the more in the Indian man; the nature of the wine and that of the country mingling together render him unproductive.

QUEEN. – Is wisdom general or partial? Is it natural or is it a gift?

SOLOMON. - It is general and partial; it is general as genus, and it is partial as species. It is natural and it is a gift. As natural it is common, especially to animated beings. As given, it is not common but particular. And the choice depends upon the giver, upon whom depends also that which is natural.

QUEEN. – The plant encircled itself with a diadem, but not by nature; and rays with flame were fixed on it; and it wore a crown of glory for its unworthy sons.

SOLOMON. – Thou hast heard that God appeared to Moses in the bush in a flame of fire, and from that apparition there came on questions and answers.

QUEEN. – To an alien mother alien sons; murderer and fosterer of impious men; the theft discovered, the thief escaped; she became the mother of kings by infamy.

SOLOMON. – Dost thou insult my father and myself? for Thamar the pretended murderer of men, by stealing from Judah became the ancestress of our fathers.

QUEEN. – What is that filthy thing which by being transformed nourishes kings, and surrounded by clouds proceeds to . . . .

SOLOMON. – It is that which from the . . . . is changed into the breast of the clouds, and nourishes the kings and the poor.

QUEEN. – The chief-cook of the king augments the number of the cooking-men, and wearies himself and makes others weary in order to give to the dishes different savours, nevertheless the taste is one.

SOLOMON. – If thou hast an excellent cook of thine own land, let him be added to our thousands, but according to thy saying, the taste is one. Nevertheless the wicked is bitter and far away from his lord, and waits for his judgment.

QUEEN. – The bride-groom is invisible, and the wedding cannot be changed, and

the bride-chamber is pure; and the bride falling into a violent passion, is confounded.

SOLOMON. – Do not insult our people that is wedded perpetually to God through an ineffable promise, and therefore we do not worship alien gods; but if we are confounded, you too are confounded for adoring the bird *Thrané* (Phoenix).

SOLOMON. – But do thou also take from us a parable.

A strong tower, and a murderous tool, with a triangular temple, the stones of which are *gaiety*, its base *love*, and its shell *water*; the laying of its foundations *caresses*, and its ceiling *dancing*, its columns *joy*, its contrivance *strange*, its inhabitants *are not persons*, and its imitation is of no use and inconstant: its battlements are from it and in it; its windows are particular and isolated, the tools are diverse to the construction, and its guardians are invisible.

QUEEN. – We were told concerning thy wisdom, but we did not know that thou seest the secret thoughts. And now I believe that thy God is the true God, the God of all things visible and invisible.

I.

CONCERNING THE BOOKS OF SOLOMON

When the Lord stirred up Hadarezer, king of Edom, to be an adversary unto Solomon, and after that Solomon had been many times ill-treated and overwhelmed by him, then he understood that the Lord's hand was turned in enmity against him, and was helping his enemies, for he had provoked God to anger through three errors of his mind.

First, he abolished the law that was previously written by Moses: « Thou shalt not make marriages with the nations that dwell around thee. »

Secondly, for having built the house of the Lord of the cedar trees of Lebanon, and the house of the daughter of Pharaoh of very fine gold and of ivory.

Thirdly, because his heart turned away after Ashtaroth, the abomination of the Sidonians.

And when the help of the Lord abandoned him, he ordered his chamberlain to destroy with fire his books, which contained three thousand proverbs, written through the inspiration of the Spirit; beginning from the cedars of Lebanon unto the hyssop that grows upon the wall, and including the birds, the wild beasts, and the reptiles. But the chamberlain took and hid part of them, of which afterwards copies were made by the friends of Hezekiah.

And when Solomon, making inquiries about his command to destroy them with fire, asked if all the books had really been burnt, and what sign was there shewn, the chamberlain answered, saying: « The flame being kindled, a burning fire went up into heaven. » Solomon answered, saying: « That was the Holy Spirit who inspired me to write them. » And melting into tears he repented and wept bitterly. And God counted it for penitence.

II.

CONCERNING THE BOOKS OF SOLOMON

The blessed Ephrem thus says: « Solomon the wise, after having committed sin and departed from God through the deceits of women, one day, while he sat in his winter quarters, in the house of David his father, remembered the command he gave at his dying hour, and thereupon he went into his room and wept sore before the Lord, and vowed that he would weep until the door of the room should open by itself; though there are some who say he vowed that he would weep until the door should be shut by itself. But the opening is a proper sign of the opening of the door of God's mercy, as it also happened, for the door of the room opened by itself, and he walked out saying to himself: « The great number of my books is the cause that many people are lost, for they lose their faith in God and cease to do good

works, because they say: 'Why did he, with so much wisdom, turn away from the Lord, if it is good to worship Him'? » And thereupon he ordered his confidants to burn all the books that were written by him, which contained about eight thousand proverbs and hymns. And they were much grieved, and went out of his presence; and having consulted one another, they did not burn them, but returned and said unto him, that they had fulfilled his command.

And he said: « What have ye seen? »

And they said: « Nothing. »

And he fell into a passion of anger, and in his wrath he commanded them once more to burn them. And they went out and did so; and then returning told him that all the world was filled with light and sweet odour, which being concentrated went up as it were a dove into heaven and entering therein vanished.

On hearing this Solomon's heart smote him, he became much grieved and was overwhelmed by the reproaches of his conscience.

But one of the princes, favoured by God, hid in his bosom the book which the Church preserves in three divisions: i. e. The book of Proverbs, The book of Compunction,

which is called Ecclesiastes, and The book of Hymns, which is called The Song of Songs. These three divisions represent the three ages of man. However men rightly doubt whether the book of « Love righteousness » be his or not.

Now in his room he found good opportunity to consider and remember his father's command, to walk in the ways of the Lord and in the law of Moses his servant. And he remembered the command of his father and the dying hour of David; and he wept from the bottom of his heart, and did even bedew the chamber and his bed, in the house of the winter-quarters of his kingdom. And he himself shut the door of his room, without another's help.

David wept every night, but Solomon flooded his chamber with tears.

A SHORT

HISTORY OF PROPHET ELIAS

CONCERNING

THE SHORT HISTORY OF THE PROPHET ELIAS

This Apocryphal writing was found in a MS. of Miscellanea, written in the year 1627, on paper, in double columns of 21 lines each. It is the only MS. preserved in the Armenian Library of St. Lazarus, and is numbered 1541, — 6 × 8 inches. —

It is written rather in a dialect than in the classical language of Armenia, and therefore its composition does not seem to be very old. Probably it belongs to the XV or the XVI century.

As regards its author nothing can be said; nor can anything be said about the sources from which this version was constructed.

The same must be said also concerning the other writing, entitled:

'THE PREACHING OF THE PROPHET JONAH IN NINEVEH'

which is found in the same MS. of Miscellanea, placed just after Elias' History, and also written rather in a dialect than in the literary tongue.

[redacted]

A SHORT

HISTORY OF THE PROPHET ELIAS

Elias the Tishbite was of the lineage of the priests, because Thisbe was a donation to the priests. His father's name was Ason, and that of his mother, Soupakah. At his birth, his father and mother saw men of fire embracing him, and wrapping him in swaddling clothes of fire, and giving him to eat meat of fire. Then Ason, his father, went to Jerusalem and referred it to the priests; and they said unto him: « Fear not, for he shall dwell in light, and his zeal shall be acceptable before the Lord, and his command shall be an immutable decree. »

When Elias grew in age, he put away the pleasures of the world, and putting on garments of skin, he retired to dwell in the wilderness, living in celibacy and austerity, and worshipping the living God in holiness and with unceasing labour.

And it came to pass that at that time Ahab, the son of Omri, of the tribe of Ephraim, reigned over the ten tribes of Israel. And he took to wife Jezebel, the daughter of Jubaal, king of the Sidonians, an ungodly man, an infidel and an idolater. And Ahab at first was a godly man, but his wife, being skilful in sorcery, deceived him, and caused him to turn to idolatry. He deemed of little moment the two calves of gold that were in Dan and in Bethel, which were made by king Jeroboam, the son of Nebat; but he added to his sins and built in Samaria an altar for Baal, and being seduced himself, he caused the ten tribes to fall into idolatry. And he appointed eight hundred and fifty prophets of Baal; four hundred of them ate at the king's table, and four hundred ate at Jezebel's table.

Now when Elias heard of this, he came down from the wilderness of Mount Carmel, and went to fight against Ahab. And Ahab called Azan the Bethelite, and commanded him to build the town of Jericho, which Joshua had ruined and whose builders he had cursed, for it was a figure of hell.

And Elias said: « Why dost thou cause to be rebuilt the town which was cursed? »

Ahab said: « Speak no more; has the

curse of Moses, your chief and leader, any value, that the curse of his disciple should have any? Has not Moses said? 'If ye worship idols, I will bind the heaven with ties stronger than iron, and the earth with ties stronger than copper, and will not allow the heavens to give dew, nor the earth fruit'. » And Ahab added: « I will nevertheless worship the idols; if thy faith has any power let rain come down no more. »

When Elias heard this, his spirit was bitter within him and he said: « As the Lord liveth, there shall be no rain nor dew this year, but through the word of my mouth. »

And he fell upon his knees, and uncovered his head, and spake unto God: « Lord God, with thy command I shut up heaven, that it should give no rain until I ask it from Thee. »

As the season was spring, the heaven was shut up during three years and a half, and there appeared neither cloud, nor rain, nor dew, and all the land was desolated, and men and beasts died from dearth.

Then the Lord said to Elias: « Arise and go into the desert unto the torrent of Jordan, and there will I feed thee by the ravens, for Jezebel seeks to slay thee. » And he went and entered into a little cavern,

and a little water fell down by drops into it. And Elias sat in the cavern, and two ravens brought him bread and meat twice a day, at the noon-day meal and at supper; and he ate, and of the crumbs he gave the ravens to eat. And from whence did the ravens bring the food? From Paradise? It is evident that God prepared it in some place. and the ravens, by the command of God, brought it and fed Elias. And thus he stayed there three years.

But Elias, who was zealous for the law. transgressed the law himself; for he was fed by the unclean ravens. However the law-giver is not under the law; for as it was done by the command of God it was clean and right, and it was not accounted unto him for sin. And the unclean raven was the type of the mystery of the heathen, who by passing over Jordan, were sanctified through baptism in the mystical font, and they were cleansed, and fed God with good works, and through their prayer caused God to rejoice.

And when God saw that Elias fed himself, but had no pity for other hungry people, He ceased to give him bread, and caused the water to dry up; and so Elias remained three days without food. Then he cried unto

God. and the Lord said: « I will make thee starve that thou mayest understand the suffering of hungry and starving people. Arise and go to Ahab, and make an end of the quarrel with him, for I will give rain upon the earth. Thou hast no pity, but I have pity for my creatures. »

And Elias said: « O Lord, I am starving and cannot go; give me bread that I may eat and go my way. »

And the Lord said: « I will not give thee bread. but go thy way to the village of Zarephath, which is in the land of Zidon, and there I have commanded a widow woman to feed thee. » But Elias hesitated: « If I am able to find the village, » said he, « how shall I find the house of the widow? » And he prayed God that on entering into the village, the widow woman should be the first to meet him.

So he went and met the widow, and observed that on account of the famine she was consumed and wasted away, and being covered with rags, sought and gathered sticks. And Elias said within himself: « If this woman had any bread, she would eat it herself; » — and again he hesitated. — « But it is the Lord's command, » said he, « how can it but be true? » — Albeit he

was ashamed to ask from her both water and bread. — « Let me ask her first for water, » said he.

And when she brought the water, then he asked for some bread.

But she sware and said : « As the Lord liveth, there is no bread in the house of thy maid-servant, but an handful of meal in a barrel, and a little oil in a cruse, and I am gathering sticks that we may make bread to eat and then die, I and my son. » — And she added : « Let ruin desolate the house of the father of Elias ; since he shut up heaven, we, men and beasts, are perishing from dearth. »

And Elias said within himself : « Woe unto thee, Elias ; how do they despise thee and the house of thy father for having shut up heaven ! » Then he said : « I am Elias ; go thy way and make the meal into bread, and first bring some unto me as to a priest. Thus saith the Lord : The meal in the barrel shall not fail, neither the oil in the cruse. »

And the woman believed, and went and made a loaf of bread, and brought it and fed Elias. And she returned into her house, and saw that the barrel of meal and the cruse of oil were filled up again ; and she came and welcomed Elias and took him into

her upper room; and there Elias remained six months. And for all that they ate, neither the meal nor the oil failed, but the widow saw that her barrel of meal and cruse of oil were like a rapidly flowing spring, and like a fruit-tree, the fruit of which men eat, and it never fails. And like as in the wilderness Elias fed the ravens that brought him food, even so here he fed those who gave him to eat. And as the widow woman had a family, whom, on account of the famine, she had sent into an other province, in a place where there was plenty of water, when bread became abundant she sent for them and fed them all through Elias.

And it came to pass that the son of the widow fell ill and died. Then, even as there in the valley by making the spring dry God had caused Elias to be grieved, and afterwards his grief was changed into joy; so here also his grief was changed into joy, because of the resurrection of the child.

And she reproached him and said: « Thou hast entered into my house to call to remembrance my wickedness; for this is as if thou wert the cause of the death of my son. »

And Elias said: « O Lord, Thou hast afflicted and killed her son, and she re-

proaches me. » — And he said unto the woman: « Give me thy son; » — and he took the dead child, and carried him into the upper room, and laid him upon his own bed, and breathed upon him three times, and implored God to let the soul of the child come again into his body, and he caused him to come to life again through the mystery of the holy Trinity, as an image of Christ, who, by the sound of the trumpet shall cause all souls to return to their bodies. Then he called the widow woman and gave her back her son, alive.

And the woman said: « Now I know truly that thou art a man of God, » which means: Thou canst do all that thou pleasest, as one that has dominion over death and life, and is able to bind and loose heaven.

It is said that the child, whom Elias caused to come again to life, was the prophet Jonah; and thus, through Elias, the name of God was glorified among the Gentiles, and the true power of Divinity was known to all.

But in the house of Ahab it was not known that Elias was there, wherefore the Lord said unto him: « Go thy way and shew thyself unto Ahab, and I will send rain upon the earth. »

And he was not afraid of Jezebel; but first he went and shewed himself to Obadiah, one of Ahab's captains of fifty, who had come out of the town and walked by the banks of the rivers and the brooks to find grass for the beasts, for the horses and for the mules.

And Elias said unto Obadiah: « Go thy way and tell of my coming to the king. »

And Obadiah said: « Why dost thou make me guilty of death before the king? for I, thy servant, fear the Lord. »

And Obadiah told him about the hundred prophets whom he fed, and how he hid them secretly in a cave during the famine; and how, when Jezebel knew it and would destroy them, he removed them into another deeper cave; and he told him also about the hundred prophets whom Jezebel slew.

When Elias heard this, he said: « Do not distress thyself, I will revenge the blood of the prophets by destroying the priests of Baal; but do thou go and tell the king. »

And Obadiah said: « My lord, there is no land, village or town, where the king did not seek thee, and if now I go and say, 'Behold, Elias is here,' peradventure the Spirit will take thee and carry thee

to another desert place like the bed of the torrent, and I shall become as a liar and guilty of death. »

And Elias said: « As the Lord liveth, I shall not flee away nor hide myself; but do thou go thy way and tell it. »

Then Obadiah went his way unto the king and said: « Behold, Elias is here. »

When the king heard this, his spirits were depressed and went to meet Elias. Now although by his going to meet the prophet he honoured him, yet by the word that came out of his mouth he despised him.

For when he saw Elias, he said: « Whence comest thou, O thou destroyer of the house of Israel? »

And Elias said: « Thou and the house of thy father are the destroyers, and thou givest thy name unto me! »

And then the king began to entreat him to give rain upon the earth, and he said: « Nay, but send thou and gather all Israel together unto Mount Carmel. »

And when they were gathered together, he said: « Why halt ye between two opinions? If the Lord be God, follow Him; but if Baal be god, follow him. » — And he added: « Let those who belong to the Lord come unto me. »

And there went up to Elias, seven thousand young men, saying: « We adore God, we do not worship Baal, neither do we adore or kiss him. » And moreover they said: « We are with thee for life or for death. We take our life in our hands to go after thee. »

And Elias said unto the king and unto the people: « Let us offer sacrifices, each of us a bullock. Should fire come down from heaven upon your sacrifice, let my head, with those of the seven thousand, be cut off; but if fire should come down upon my sacrifice, give into my hands the prophets of Baal, that I may destroy them, and then will I loose heaven, and give rain upon earth. »

And they said: « Let it be so. »

So they made a covenant, and swore, and the king and the people made an agreement together.

And Elias said unto the prophets of Baal: « Ye are many; do ye first offer sacrifice. »

And they began to build an altar, and while they were building it, they suffered no man to approach it; but they dug a secret mine, and there they hid a man with fire, and under the wood of the sacrifice and the brushwood, they put sulphur, and they said unto the man: « When we cry,

'O Baal, hear us,' do thou secretly set the fire-brand under the sulphur. »

And when they had prepared the sacrifice, the eight hundred and fifty prophets of Baal began to cry: « O Baal, hear us! O Baal, hear us through fire. »

And God revealed unto Elias their secret artifice. And as in the upper room he prayed and caused the soul of the child to return unto his body, so likewise now, he prayed secretly and caused to depart from the body the soul of the man who would destroy those that believed in the true God; wherefore he died in the pit.

Now when the man was dead, and an hour had passed since they began to prophesy falsely, Elias laughed them to scorn and mocked them, saying: « Cry aloud, Baal is sleeping soundly, peradventure he may awake; or he is deaf, cry louder, peradventure he may hear; or he is on a journey, be patient until he return. »

And they began to cut themselves with two-edged knives, and shed much blood, saying: « In vain we worshipped thee, O Baal; for thy sake we hated life and loved death, we have abandoned our home and our kinsmen, and what profit is there of all this, if now thou dost not hear us? »

And as their worship of God was false, so their prophecy was a lie, neither had they foreknowledge in them; for if they had known that their assertion would prove a lie, and they should be destroyed by the sword, they would not have gone thither. And so they cried from the sixth hour of the day until the ninth, but there was neither voice nor any to hear their prayer.

And Elias took the king by the hand and brought him and shewed him the man that had died in the pit. Then he rebuked the priests, saying: « Now the work is mine. »

So they went away.

Then he said unto the people: « Come near unto me. »

And the king and the people came near unto him.

« Behold, » said he, « there is no deceit in me, as there is in Baal's priests. »

And Elias took twelve stones and built an altar unto the Lord in the name of the twelve tribes. Then he took a bullock and cut it into twelve pieces and offered it as a burnt offering; and upon the altar he put the pieces of wood, and upon them he placed the flesh of the bullock, and about the altar he made a trench a fathom deep,

and said : « Take four barrels and bring water. »

And they brought it, and he poured the water upon the sacrifice, saying : « Do it a second time. »

And they did so a second time.

And he again said : « Do it a third time. »

And they did so a third time. And the water filled up round about the altar like a sea.

And then he said : « Now keep away. »

So he built the altar before the people that they might see with their own eyes, and know that there was no guile in him. And the water being the opposite of fire, he showed the great power of the true God; and also he showed that there was no fire concealed under the altar, like that of Baal's prophets.

And it came to pass at the time of the offering of the sacrifice, that Elias cried unto God to heaven, saying : « O Lord God, hear me through fire ; I have done all these things that Thou shouldest hear me through fire, that this people may know that Thou only art the true God, and that I am thy servant, and that Thou shouldest cause the heart of this wandering people to turn again unto Thee. »

And, behold, there was a great thunder-

ing, and fire fell from heaven upon the sacrifice, and consumed the bullock, and the stones, and the water, and the earth was filled with sweet odour. When the people saw it, they fell upon their faces, and after that, they stood up and cried, saying: « Verily, He only is the true God. »

And Elias said: « Take the prophets of Baal, let none of them escape. »

And the seven thousand believers took hold of them, and he brought them down to the torrent Kishon, and slew them all. After he had beheaded one hundred of them, his hand became weary; then the believers came, and holding the hand of Elias, they cut off their heads. And thus he slew the eight hundred prophets of Baal. And he did not suffer others to slay, lest Jezebel should slay them; he alone slew them. — « I only, » said he, « am responsible for their blood before Jezebel. »

And after the slaughter, he went up to Mount Carmel, to loose heaven, and prayed unto God. And he said unto his servant: « Look out toward the sea, westward. »

He looked, and came back saying: « There is nothing. »

And Elias said: « Get thee up, go again seven times. »

And he knelt down before the people and prayed unto God, that they might know that through his prayers heaven was opened, and that he might teach the people unto whom they should offer prayer. And he prayed seven times, to teach them that if the first time the prayer, is not heard, they ought not to despair, nor cease from praying, but to persist in prayer so as to obtain their petition.

And at the seventh time the servant said: « I saw a cloud like a man's hand, that came down upon the sea and took water out of it. »

And Elias said unto the servant: « Go thy way, and bid Ahab prepare his chariot and get to his house, lest the rain should overtake him. »

And Ahab said: « My son, the sky is clear and there is no sign of rain. »

But while they were running hither and thither to make ready the chariot, on a sudden the sky became dark and the rain began to fall, and a strong wind rose, and Ahab wept and went to his home.

THE PREACHING OF JONAH

IN THE CITY OF NINEVEH

Nineveh was a great city in Assyria, built by king Ninus, and called Nineveh after his name.

Now king Ninus had a wife whose name was Semiramis; and he, fearing the woman on account of her insatiable lewdness, left the kingdom and fled into Greece. Then Semiramis reigned fifteen years, after which she was slain by her sons.

From Babylon to Nineveh one could go in seven days, from the east to the west. And the land was fertile and full of all good things, like the land of Sodom. And the people ate, and drank, and fattened their bodies, for meat for the sleepless worms. They put aside purity and lawful marriage, and walked after fornication. They displeased God and excited his wrath; but although God is provoked against the sinner, yet He has pity,

and is unwilling to punish him; He waits for his conversion and repentance, according to the saying: « I have no pleasure in the death of the sinner, but that he should be converted and live. » Wherefore He spared Nineveh, and was pleased to send first a preacher, and decreed that if it would not be converted He would punish it.

And the Lord said unto Jonah: « Go thy way unto Nineveh, the great city, and there preach repentance; for its cry is come up before Me. »

But Jonah would not go, for two reasons; first, because he would not preach to other nations, nor live among the uncircumcised. « For if I preach, » said he, « and leave my own tree to thirst while I water that of others, what profit is it to me? » — And the second reason was: « I know, » said he, « that Thou art merciful and slow to anger, and that it repenteth Thee of the evil of man. If I go and preach that this city is about to be overthrown, it will repent and make amendment, and Thou wilt not overthrow it; and therefore my prophecy shall have no fulfilment, and my name shall be that of a false prophet. »

On account of these two reasons he would not go, but he departed to Joppa, and

went on board a merchant-ship to flee to Tarshish. And when he got into the ship, the Lord God sent out over the sea a great storm and tempest, and every man cried unto his god. But the sea went not down, but it became more tempestuous.

Now Jonah had gone down into a corner of the ship, and was sleeping and snoring. And the men awaked him, saying: « Why sleepest thou? Arise, call upon thy God, perchance He will save us that we perish not. »

But the sea did not cease from being tempestuous, and they threw the food into the sea, and afterwards the cargo, to lighten the ship, but the sea was not appeased.

And they said: « Let us cast lots and see for whose sins this evil is upon us. »

And they cast lots, and the lot fell upon Jonah.

And they said unto him: « What kind of man art thou, of what nation or people art thou? »

And Jonah said: « I am a servant of God, and I worship the Lord of heaven who made the earth. »

And they were exceedingly afraid, for they knew that he fled from the presence of God, because he had told them, and they said unto him: « Why didst thou do this? »

And they tried to bring the ship back to the land, but they were not able, and they said : « Be it far from Thee, O Lord, to lay to our charge innocent blood, for Thou hast done as it pleased Thee. »

And Jonah said : « Cast me forth into the sea, and the storm shall cease from you. »

And they took Jonah and cast him forth into the sea, and the sea became calm ; and at the same time the Lord commanded the whale, the great dragon fish, to swallow up Jonah.

And the men landed on the shore, and offered sacrifices unto the Lord, and entreated Him to forgive their sins.

But the whale took Jonah, and went down into the depths, and through the sea carried him around the land of the Abyssinians, and through the river of the Indians, and brought him to the Persian Sea ; and through the Persian Sea, in a twinkling, took him to the river Sarangas, which, going on foot, was fifteen days' journey off. And Jonah was in the belly of the whale three days and three nights, and standing up with out-stretched arms he offered up prayer, remaining safe through the power of God. And after three days the whale brought Jonah over against the city of Ni-

neveh, and vomited him forth upon the dry land. three days journey from the city, and he returned to his place. And Jonah did not know the world so as to understand that no man can flee from God, whose Omnipotent hand reaches everywhere.

And the word of the Lord came unto Jonah the second time, saying: « Arise, go thy way into Nineveh, the great city, and there preach repentance. »

When Jonah had gone three days journey, he reached the city and began to preach, saying: « Behold, forty days more and Nineveh shall be overthrown. »

And the inhabitants of the city saw that Jonah's face shone brighter than the sun, and out of his mouth came a blazing fire; and they ran and told it to the king, saying: « A strange man of fearful appearance has come, and preaches in such a way. »

And the king said: « His words are true. »

And as soon as he said so, the city began to tremble; and at first the people would have run away, but a cloud of fire came down and surrounded the city like a wall. and no one could run away.

Then the king said: « Fear not; if that God which has sent the prophet, willed our ruin. He would have overthrown the city

instantly, and would not have sent to us a preacher and a prophet. But He has sent him for the purpose of warning us through the preaching of the prophet, to repent of our sinning and to make amendment. If we put from us our sins God will turn from us His wrath. »

And it was proclaimed throughout Nineveh by the king and his nobles, that no one, man or woman, old man or child, should taste any food during three days, nor give the beasts pasture, nor the mothers give the breast to the children. And all put on sack-cloth, the king, and the nobles, and all the city.

But the cloud became dark and full of thunders, and caused lightenings to flash out. And the men began to cheer up one another, saying: « God is merciful and kind to man; He does not abandon his creatures. »

The children asked their mothers, « When is that last day coming when our city shall be overthrown? » — The mothers answered and gave to the children such a hope as this: « God is compassionate and merciful, He does not abandon His servants. »

And the parents said to their sons: « Pray ye unto God, it may be that through mercy for your sake, we also may be saved. »

And all turned unto God with all their hearts, and they repented of their evil doings and said: « Peradventure God may repent and turn away from us his anger. »

And they beat their breasts and wept and mourned in the midst of the darkness.

And Jonah went out of the city through the cloud of fire and suffered no harm; and he sat down over against the city to see the end of it, and he was pleased to think that the city should be overthrown and that his prophecy should be fulfilled.

But they that dwelt in the city, during three days and three nights saw not one another; but men and beasts, through fasting, repentance, tears and penance, caused to turn away from themselves the severe punishment of the Divine wrath. And after three days the cloud was taken up, and the trembling ceased, and the sun shone forth, and the fear of death, and sadness was removed, and men began to praise God and offer up thanks.

And Jonah was grieved, and the sun beat upon his head, so that he fainted.

And God said to Jonah: « Art thou very grieved? »

And Jonah said: «Was not this my saying, when I still was in my own country?

For I knew that Thou art merciful and compassionate, and that it repenteth Thee of the evil against men. »

But the Lord was pleased to condemn in the person of Jonah, cruelty of heart, and therefore on the following morn a gourd sprouted out, grew up and made a shadow above Jonah's head. And he sat under its shade and was relieved awhile of his grief. And when that day was over, on the next day, through the command of God, the earthworm smote the gourd, so that it withered, and the heat beat again upon his head so that he fainted.

And Jonah said: « It is better for me to die than to live like this. »

And the Lord said to Jonah: « Art thou very grieved on account of the gourd? »

And Jonah said: « I am very grieved, for it was my comfort. »

And the Lord said: « Thou hast had pity upon the gourd, for the which thou hast not laboured even an hour, which came up in a night and in the next night perished; if the loss of a gourd, » said the beneficent God, « caused thee so much trouble and grief, how then shall I not spare the great city of Nineveh, wherein are more than six-score thousand people that cannot discern

between their right hand and their left hand, and also much cattle? Should I punish the sinners,» said the Lord, «why should I not spare the innocent children? Thou art angry on account of the loss of a gourd, how much more grieved must I be for the loss of my creatures? » And then Jonah grew tender.

Then they that dwelt in Nineveh, who through penance escaped punishment, waited upon the prophet and worshipped and honoured him as a god, and the prophet dwelt among them six months. When he was pleased to depart, they that dwelt in the city said unto him: « Thou art our illuminator, our burning lamp and sun, do not leave us, do not go away from us, lest the darkness of sin and irreligion should again surround us. If thou art not pleased to live with us, take us with thee. »

But he was not pleased to remain with them, nor to take them away with him, alleging as a pretext the hurtfulness[1] of the country. «The bread of our land is hurtful[2].» said he, « any man that eats it, is seized with colic, and cannot be holpen. »

1-2. The Armenian text has *annual* (տարեկան) which gives no sense to the phrase; wherefore I thought it better to translate it by *hurtful* and *hurtfulness*.

Then they wept and went after the prophet, and affectionately sent him on his way, deeming the nation and the people of Israel happy.

And the prophet would not take them away with him, lest the Syrians should know their disgrace, that is the irreligion and the dissensions of the people of Israel.

And Jonah did not go to his own country, but he took his mother and went and sojourned in the land of Ishmael; « For, » he said, « in this way I shall remove my reproach, for having lied in prophesying against the city of Nineveh. »

And his mother died on the way, and he buried her near the oak-tree at Rougel.

CONCERNING

THE PROPHET JEREMIAH

CONCERNING THE PROPHET JEREMIAH

FROM THE BOOK OF BARUCH

This Apocryphal writing is found in the MS. numbered 345 — 5 × 7 inches, — written in the year 1220. on paper.

The same writing is also contained in another MS. numbered 144, — 13 × $20\frac{1}{2}$ inches, — which is made up of a Collection of Homilies, written on paper, in double columns of 36 lines each, without date. This text differs much from the other in its variants as well as in its title, being entitled, « HISTORY OF THE HOLY PROPHET JEREMIAH AND HIS DISCIPLES BARUCH AND ABIMELECH. » and was published separately, and therefore I also give its English version separately.

A third text of the same subject was published separately from the two above mentioned, in the Armenian edition of Apocrypha; this was found in another Armenian MS., numbered 920. written in

the year 1456, and preserved in the Armenian Library at Etchmiadzin, in Russian-Armenia. The title of this text also differs from the two aforesaid, it being — « FROM THE BOOK OF PARALIPOMENA – WHICH I FOUND IN THE BOOKS OF THE GREEKS. » — It is clear that this has been translated from the Greek text. Of this also I give a separate English translation, as I presume it will be interesting on account of its variants.

There is another MS. preserved in the Armenian Library of St. Lazarus, in which this writing concerning Jeremiah is found; but it has not been taken into consideration by the copyist of the Armenian text.

This writing « CONCERNING THE PROPHET JEREMIAH. » is supposed to have been composed from an original Hebrew text, which probably was in existence more than an hundred years B. C., and to which, in the following centuries, additions were made by Christian hands.

CONCERNING THE PROPHET

JEREMIAH

FROM THE BOOK OF BARUCH

When the Chaldeans were preparing to besiege Jerusalem, the Lord spake unto Jeremiah, saying: « Jeremiah, my chosen, go thy way out of the city, thou and Baruch the reader; for I am going to let the sons of Israel to be carried away captives, on account of the multitude of their sins. Now make haste and go out before the Chaldeans come. »

Jeremiah said: « Why, O Lord, dost thou deliver up this thy chosen city, into the hands of the Chaldeans, and the king and his troops shall pride themselves, saying: 'We have overcome the holy city of God?' Do not this, O Lord; but if Thou art highly provoked against us, let it be overthrown by Thy hands. »

The Lord said: « Neither the king nor

THE HISTORY OF THE PROPHET

JEREMIAH

AND OF HIS DISCIPLES BARUCH AND ABIMELECH

When God determined to deliver up Jerusalem into captivity, he spake unto Jeremiah, saying : « Go thy way out of the city, thou and Baruch thy scribe ; for I am about to deliver up into captivity the city of Jerusalem, and the children of Judah. »

Jeremiah said : « Far be it from thee, O Lord, do not this thing. But if thy wrath be great against us, O Lord, let our city be overthrown by thine own hand, and let not those be extolled who hate Thee, and who are our enemies. »

And the Lord said : « Make thou haste

his troops shall be able to go into the city until I open its door. Do thou go and tell it unto Baruch, and at midnight get upon the walls and I will show thee that without me they cannot take the city. »

And Jeremiah arose and quickly went to Baruch and told him all these things. And they both went together and entered into the temple of the Lord; they rent their garments, and cast dust upon their heads, and greatly sighed and mourned. And at the sixth hour of the night they went to the wall, and on a sudden there was heard the sound of a trumpet; and they saw angels coming down from heaven, holding lighted lamps in their hands, and making a ring round about the walls.

And Jeremiah and Baruch said: « Now we recognize that the word Thou hast said, is true. » And lifting their eyes up to heaven they said: « Now we perceive that Thou hast delivered up this city into the hands of the enemy. What dost Thou command us to do with the precious vessels of the service of Thy temple? »

And the Lord said: « Take them yourselves and conceal them under ground, and say: « Hearken, O thou earth, to the voice of thy Creator, and take and keep the holy

and tell it unto Baruch, and at midnight go ye both your way out unto the wall, and I will show you what is going to happen; for they shall not be able to do anything without me. »

And Jeremiah arose and departed quickly, and told everything unto Baruch the scribe. And they went together and entered into the temple of the Lord, and rent their garments, and with many sighs they fell before the Lord, and cast dust upon their heads; and then they arose and went upon the wall. And all of a sudden the sound of a trumpet was heard, and they saw the angels of God, coming down from heaven with lighted lamps, and making a circle round about the wall.

Then Jeremiah and Baruch lifted their eyes towards heaven, saying: « Behold, O Lord, we understand that Thou hast delivered up this our city into the hands of our enemies; what shall we do with the vessels of the altar of thy sanctuary? »

And the Lord said: « Take thou them, Jeremiah, and bury them in the earth, and say: « Hearken, thou earth, to the words of thy Creator, and take and keep the vessels

vessels of the Lord's temple, until the coming into it of the Beloved One. »

Jeremiah said: « Tell me what shall I do with Abimelech the Ethiopian, to whom I am very grateful; for he brought me out of the pit of mire, and I am not pleased that he should see the destruction of this Thy holy city, and that it should grieve him. »

And the Lord said: « Send him to the village of Agrippa, and I will hide him until I make the people return from captivity into this city. And thou, go thy way after the people into Babylon, but let Baruch remain in this city, and I will take care of him. »

And the Lord having said this went up into heaven; and Jeremiah and Baruch went into the sanctuary of God, and they took the vessels destined for the service of the temple, and hid them underground, and instantly the earth swallowed them up. And they both sat and did mourn greatly.

And in the morning Jeremiah said unto Abimelech: « Take a fruit-basket and go thy way to the village of Agrippa, by the road of the mountains, and bring green figs for the people who are ill, and the hand of the Lord will shelter thee. »

of the Lord's temple, until His coming from heaven. »

Jeremiah said: « I beseech thee, O Lord, show me what I shall do with Abimelech the Ethiopian? For I owe much to him, because he brought me out of the pit of mire, and I am not willing that he should see the destruction of Thy holy city. »

And the Lord said: « Let him go to the village of Agrippa, and there will I hide him, until the people shall return from captivity to this city. And go thou thy way after thy people into Babylon, and let Baruch remain in this city, and I will take care of him. »

And the Lord having said this, urged Jeremiah to do all that He had commanded. And Jeremiah and Baruch went into the temple and took the vessels and buried them in the earth, and instantly the earth swallowed up the holy vessels; and Jeremiah and Baruch sat down to weep and pray.

And on the next day Jeremiah said unto Abimelech: « My son, take the fruit-basket and go thy way to the village of Agrippa, and bring thence green figs for the sick people that are with us, and may the Lord's hand preserve thee. »

So Abimelech departed with the fruit-basket, according as Jeremiah commanded him. And lo, the troops of the Chaldeans arrived and formed a ring round about the city of Jerusalem. And the angel of the Lord sounded the trumpet, saying: « Go into that city, all ye troops of the Chaldeans, for, behold, all the doors have been opened unto you, and take into captivity all the people of Jerusalem. »

And Jeremiah ran and shut up the temple of the Lord, and took the keys, and going out of the city, threw them towards the sun, and weeping, he said: «Take unto thee and keep the keys of the Lord's temple, until God shall ask for them. We are not worthy to keep them. »

And the Chaldeans entered into the city of Jerusalem, and they plundered all the treasures, and made the children of Israel captives, and carried them away into Babylon; and Jeremiah went after them. But Baruch, with great mourning, putting dust upon his head, went and dwelt alone among the tombs; and the angel of the Lord appeared unto him every day and gave him comfort.

And Abimelech went and gathered figs,

And so Abimelech departed. And behold, the troops of the Chaldeans came and made a circle round about the city of Jerusalem, and they entered into the city on all sides, and made a prey of everything, and shed much blood, and threw the bodies of holy men round about the city to be eaten by the beasts and the birds, and there was no man to bury them. And they took captives of the children of Judah and of all Israel, and carried them into Babylon.

And Jeremiah threw the fire of the temple into a pit, and the key he threw into the sun-light, saying: « Take and keep them yourselves by the command of your Creator. »

Then Jeremiah went after the captives into Babylon, and Baruch went out of the city with great mourning, and dwelt alone amongst the tombs; and the angel of the Lord appeared unto him every day, and comforted him.

And while Abimelech was bringing the

and when he carried them, he felt consumed by burning heat, and retired to rest under the shadow of a tree. And being much fatigued, he bent down his head and laid it upon the fruit-basket and fell asleep; and thus he remained asleep sixty-six years. And according to the command of the Lord God, as long as the children of Israel remained in Babylon, he did not awake.

But sixty-six years after he awaked and said: « I slept a little and sweetly, and I feel my head heavy, because I have not taken my fill of sleep. »

Then he opened the fruit-basket and found the figs still green, for the milk still dropped down from them, and he said: « If I sleep again, I fear I may be late, and Jeremiah my father may be angry with me, for he bid me hasten to carry the figs for the sick people. »

So he arose and took up the fruit-basket and went on his way. And when he arrived at Jerusalem he did not recognize the city, and did not find the house of Jeremiah, nor any of his acquaintances, and said: « Blessed be God, I fell into a great trance, and I have gone astray, as I came by the road of the mountain, being

figs, on the way he felt very hot on account of the burning heat, and he sat down under a tree to rest, for he was very fatigued. And he put his head upon the basket, and slept a sleep of sixty-eight years, and did not awake.

And when he awoke he said: « I slept a little very calmly and very sweetly. »

Then he opened the basket and saw the figs were green, and the milk still dropped from them, and he said: « I feel my head heavy, for I have not been satisfied with sleep; but if I sleep a little more, I am afraid I shall be late, and Jeremiah, the prophet, will be angry with me for being so late, for he sent me to-day to get figs for the sick people. »

And he arose and took the basket, and went on his way; but he did not recognize the city nor the way; nay, he did not see any people whom he knew in the afore time, and he said: « May God be praised, then I have gone astray! »

drowsy through sleep! And how dare I say to Jeremiah that I have slept and gone astray in my path? »

So he went again out of the city, and observed the landmarks and recognized them. Again he entered into the city and found no one, and he looked earnestly.

And again out of the city went he, and putting down the fruit-basket sat on the ground, and through the Spirit of God having seen an old man, he asked him. saying: « What city is this? »

And he said: « Jerusalem. »

And Abimelech said: « And where is Jeremiah, the priest of God, and Baruch the reader, and all the people of this city, for I did not find any of them? »

The old man said: « Art thou one of this city, and dost thou remember Jeremiah after so long a time has passed by? for Jeremiah went a captive with the people into Babylon, when they were carried away by Nebuchadnezzar, king of the Babylonians. »

Abimelech said: « Since thou art an old man, it is not seemly to abuse thee, but it is only a little while since Jeremiah sent me to the village of Agrippa, to gather some figs for the sick. Look at the figs, they are still green and the milk drops

And having seen an old man, he said unto him: « What city is this? »

The old man said: « This city is Jerusalem. »

Abimelech said: « Where is Jeremiah, the prophet and the priest? »

The old man answered: « Brother, thou art out of thy senses and art mad, or thou thinkest that we are mad! Jeremiah, after whom thou askest, has gone to Babylon with the sons of the king that were taken captive. »

Abimelech said: « If thou wert not an old man I would despise thee; for Jeremiah sent me to-day to get figs for the sick people; and now look, the figs are still green, and the milk still drops from them. And I slept only a little on the way, and was not

down from them. I slept a little while on the way under a tree, and was not satisfied with sleep, but hastened to come back; and thou sayest that the people and Jeremiah are gone captives to Babylon! »

And he drew out the figs and showed them to him.

And when the old man saw them, he said: « My son, thou art a righteous man, and God was not pleased to show thee the destruction of this city, but caused a trance to come upon thee. Know, my son, that it is sixty years since this city was besieged, and they carried Jeremiah and the people to Babylon. Look, my son, this is not the time of figs, the trees have no leaves as yet, this being the month of Nisan. »

And Abimelech lifting up his hands, said: « Blessed be the God of heaven and earth, who everywhere and always giveth rest to the righteous. »

Then he took out a fig and gave it to the old man.

And Abimelech prayed to God, and the angel of the Lord took hold of his right hand and put him, with the fruit-basket, in the tomb where Baruch was, and on seeing one another, they were seized with fear, and they embraced and kissed each other and wept sore.

satisfied with sleep, but hastened my return.

And he took out the figs and shewed them to him.

And on seeing the figs, the old man said: « My son, thou art a righteous man, wherefore God was not willing that thou shouldest see the destruction of this city; and He brought upon thee a sleep, and covered thee in the shadow of his arms. Know, my son, that it is sixty-eight years since this city was taken captive; and lo, observe. my son, that it is winter, and it is not the time of figs. »

And Abimelech lifted up his voice and said: « Blessed be God, who evergiveth rest to righteous men. »

And taking one of the figs he gave it to the old man.

And through the inspiration of the angel of God, he went to Baruch the scribe, and they embraced one another and wept; and then they sat down and spake to each other.

And Baruch, having seen the figs green, as they still dropped down milk, prayed, saying: « Blessed be the Lord God who rewards His beloved ones. He has prepared for thee, O my soul, a reward, and my heart shall rejoice, for my mourning has been turned into joy. This is the sixty-sixth year since these figs have been gathered and they are not corrupt, but they drop down milk as if they had been cut down from the tree this same day. »

And having finished these words, Baruch said unto Abimelech: « Let us pray God that He should show to us, what we may do that this wonderful thing may reach the ears of Jeremiah and of the people. »

And the prayer being over, an eagle appeared unto them and sat upon a tree, and speaking in a man's voice, he said: « Hail, thou Baruch, the chosen of God. »

Baruch answered: « May He be blessed, who sends thee; tell us, for what thou art come? »

And the eagle said: « That thou shouldest send by me to Jeremiah the wonderful thing that has been wrought. »

And Baruch wrote upon a roll, and fastened upon it seventeen figs, then tied them about the neck of the eagle and said: « Go

And on seeing the figs, Baruch said: « May God be blessed, who loves them that fear Him, and preserves them. »

And Baruch said: « How can we make known these wonderful things to Jeremiah the priest? »

And while he was saying this, behold, an eagle came and sat upon a tree opposite to them. Then Baruch wrote these wonders, and in the same paper wrapped up fifteen figs, and fastened them upon the neck of the eagle and said: « Go thy way and carry this to Jeremiah, the priest of God, in Babylon, and return again and bring us an answer. »

thy way and carry this answer to Jeremiah and to the captive people, the children of Israel, and return and bring us an answer.»

And the eagle took his flight and went peacefully to Babylon, and sat upon a tree outside the town. And Jeremiah, at the head of many people, men and women, was coming out to bury their dead; for he had solicited from the king some place for the people outside the city.

And when they came near to the tree, the eagle cried out in a human voice, saying: « I say unto thee, Jeremiah, servant of God the Most High; hear the message of God, which Baruch and Abimelech have sent unto thee. »

And when they heard the voice of the eagle, they sent up praise unto God. And the eagle came down upon the dead, beating his face with his wings, and instantly the dead arose up. And all the people were sore afraid and said that God, as through Moses, so through this eagle has appeared unto us.

And the eagle said to Jeremiah: «Loose the roll from my neck, and read it to the people; look also at the green figs. »

And when he had done with the reading, the people said unto Jeremiah: «Now command us, what shall we do? »

And the eagle took his flight and went to Babylon, and sat upon a tree which was near the tombs.

And behold, Jeremiah the prophet was coming with a multitude of people to bury one dead of the children of Israel. Then the eagle flew down upon the dead man and beat his face with its wings, and instantly the dead man came again to life, at which the people being wonderfully astonished, gave praise unto God.

And when they saw the letter upon the neck of the eagle, they took it and read it, and were enraptured. And Jeremiah wrote to Baruch an answer, and told him of the sufferings they had endured in Ba-

Jeremiah said: « Fulfil the commandments of the Lord God, and He will quickly carry us into Jerusalem, our city.

And Jeremiah wrote unto Baruch and unto Abimelech a letter before all the people, in which he related all the sufferings that Nebuchadnezzar had caused them, and fastened it about the neck of the eagle.

The eagle took his flight and went to Baruch and Abimelech. And they took the letter and read it and wept a great deal when they knew the torments and the sufferings of Jeremiah and the people.

And Jeremiah took the green figs and gave them to the sick ones to eat, and they were healed, and he commanded the people to abstain from the abominable meats of the heathen.

Then God commanded the people to depart from Babylon, and they departed peacefully.

And when Baruch and Abimelech saw them, they took hold of the feet of Jeremiah and worshipped him. And they kissed one another, and offered praise unto God with all thankfulness; and during eight days they offered sacrifices unto God. And on the tenth day Jeremiah alone offered sacrifice, and prayed to God, and his mind was exalted, and he said: « Holy, holy,

bylon from ungodly men; and he fastened it upon the neck of the eagle, who took his flight and came to Baruch. And Baruch took it and read it, and when they heard of the sufferings of the people, they wept sore.

And Jeremiah took the figs and gave them to the sick people, and instantly they recovered.

And on the same days Jeremiah and the people returned to Jerusalem. There they arrived with great joy, and for ten days they offered up sacrifices with thanksgiving.

And the sacrifices being over, Jeremiah prayed to God so earnestly that his mind was raised up into heaven, and he said: « Holy, Holy, Holy, Lord of Hosts, living Tree and true Light, that enlighteneth me when I come unto Thee. »

And thus having spoken, he fell like a dead man, so that Baruch and Abimelech thought he was dead.

Holy true Light that hast enlightened me when I came unto Thee.» And as soon as he said this, he fell upon his face on the ground, like one dead. And Baruch and Abimelech thought he was dead, and they wept sore, and they cast dust upon their heads, and the people gathered together to bury him. But a voice came unto them, saying: « Bury not the living one. » So they left him three days.

And then Jeremiah opened his eyes and got up, and in a loud voice said: « Give blessing unto God, and unto his Son the Anointed One, our Awakener. For He is the inextinguishable Lamp, and the Life of faith, Who after two hundred and seventy-five years, and some days, shall come upon the earth. He is the Tree of life which was planted in the midst of the Garden, and which shall render fruitful the trees that bear no fruit. He shall cause Jordan to become white like wool and like snow; He shall grant His blessing to the isles, and through the words that come out of the mouth of Christ, they shall bring forth fruits. And He shall go in and out, and shall choose twelve apostles to spread the good tidings among the heathen. — He, *whom I*

Then they rent their garments, and the people were preparing to bury Jeremiah, but a voice came unto them, saying: « Bury not the living one. »

Then they left him three days.

Afterwards, Jeremiah opened his eyes, and arose and stood up, saying in a loud voice: « Do ye all with one accord give praise unto God, and unto his Son the Anointed One, who causes us to awake, for He is the life of the dead. Now, three hundred and seventy-five years more, and the Tree of life shall come upon earth, and shall cause the unfruitful trees to bear fruit. »

And in those days many of the remnant of the people went down into Egypt; Jeremiah the prophet also went down with them, and dwelt in Taphnas. And there he prophesied, that the Lord should come from heaven upon earth, and that He should choose from among men twelve apostles, who should preach his tidings among the Gentiles.

have seen adorned by my father[1], — shall come upon earth to satisfy the hungry people. »

And when the people heard these words, they were angry, and said: « These are the words that Isaiah, the son of Amos, spake, when he said: 'I saw God and His Son.' Let us not slay him like as we slew Isaiah, but let us stone him. »

And Baruch and Abimelech were filled with much grief, for they wished to hear the secret mysteries that he had seen.

And Jeremiah said unto them: « Weep not, and be not grieved, for they shall not slay me until I have told you all. »

And he added: « Bring a large stone. »

And they brought it.

And Jeremiah said: « O Lord God, Light of the true knowledge, Ray without shadow, hear me, and make of this stone a man in my likeness, until I have told Baruch and Abimelech all the mysteries that Thou hast revealed unto me. »

Then by God's commandment the stone became a man in the likeness of Jeremiah,

1. Literal translation, the meaning of which is impossible to understand, perhaps it may be « foretold by my father. »

Now when the people heard this, they were provoked to anger, and said: « These are the words that Isaiah spake, that 'he saw God and His Son.' Come, let us slay Jeremiah, but not as we slew Isaiah. Let us rather stone him with stones. »

And Baruch and Abimelech were sorely grieved, for they were desirous to hear from Jeremiah the secret mystery he had seen; so they wept bitterly.

But Jeremiah said unto them: « Weep not, and be not grieved, for they cannot slay me ere I have told you everything. Do ye bring to me a large stone. »

And they brought it.

Then Jeremiah said: « Lord God, New Light of Israel: make this stone to be like me, until I have told unto Baruch and unto Abimelech, all the mysteries Thou hast revealed unto me. »

And, through the will of God, the stone became as a man in the likeness of Jere-

and the people began to cast stones at the stone, thinking that it was Jeremiah himself. And Jeremiah told everything, and Baruch wrote it in his book. And then Jeremiah went and halted among the people.

And the stone raised its voice, saying: « Mad and foolish, children of Israel, why do ye stone me, a stone, thinking that I am Jeremiah? Behold, Jeremiah is standing among you! »

And the stone once more became a mass of rock. And when the people saw Jeremiah, they all ran upon him and stoned him. And Jeremiah was put to death by them on the first day of May. And Baruch and Abimelech buried him, and set up the stone upon his tomb, and they wrote upon it, that « This stone came to the assistance of Jeremiah. »

And some time afterwards, Nephtali, a king of Alexandria, removed the bones of Jeremiah into Alexandria, and around the walls of the city buried with honour each one of the bones; and all the crocodiles that were hurtful things died, and those

miah; and the people thinking that it was Jeremiah himself began to stone it. Meanwhile Jeremiah told everything to Baruch and Abimelech, and then he went and stood among the people.

Then the man of stone cried out in a man's voice, saying: « Ye foolish ones! Behold. Jeremiah stands amongst you, why do ye stone me? »

And again it turned to a stone. Then the crowd having seen Jeremiah, stoned him; and he knelt down to pray, and to entreat for the pardon of those who stoned him. Thus he was put to death in that place, and was buried by his disciples Abimelech and Baruch, who placed the stone upon his tomb, as a witness of the martyrdom of the prophet, and upon it they wrote, that this was the stone that came to the assistance of Jeremiah, and was stoned with him.

And the Egyptians greatly honoured and exalted Jeremiah, because they were benefitted by him, and through him they had found the mercy of God. For, while he was living, he through his prayers, destroyed the asp, and the crocodile, the wild beast

who saw the wonders gave praise unto God. Amen.

that lives in the water, both of which caused much damage to the inhabitants of the country.

But Alexander, the Macedonian king, having learned those wonders, removed the relics of the prophet into Alexandria, his city, and there he laid them with pomp and great honour. And by the walls of the city, he placed with honour one of the ribs of the holy prophet, and there also the asps and the crocodiles were destroyed.

Jeremiah gave a sign to the Egyptians that their idols should be shaken and fall down, and go to pieces, by reason of an Infant born of a Virgin, the Saviour of Israel.

FROM THE BOOK OF

PARALIPOMENA

WHICH I FOUND IN THE BOOKS OF THE GREEKS.

And it came to pass when the children of Israel were made captives by the king of the Chaldeans, God spake unto Jeremiah, saying: « Jeremiah, My chosen one! arise and get thee out of this city, thou and Baruch, for I am about to destroy it on account of the multitude of the sins of them that dwell in it. Because your prayers remain among them like a pillar, and surround them like a wall, arise! and go out, before the troops of the Chaldeans shall encompass it. »

And thus spake Jeremiah: « I entreat Thee, O Lord, permit Thy servant to speak before Thee. »

And the Lord said: « Speak, Jeremiah, my chosen. »

And Jeremiah spake, saying: « O Lord,

Almighty! Thou deliverest up this Thy chosen city, into the hands of the Chaldeans! and the king that prides himself upon the multitude of his troops, shall say: 'I have overcome the holy city of God.' Not so, O Lord, but let it be Thy will to destroy it with Thine own hand!»

And the Lord said unto Jeremiah: «Because thou art my chosen one, arise and go thy way out of this city, thou and Baruch, for I am about to destroy it on account of the multitude of the sins of them that dwell in it. But neither the king, nor his troops can enter into it, unless I open its doors. Arise and go unto Baruch and tell him this thing; and in the sixth watch of the night, go ye up to the wall of the city, and I will shew you, that unless I destroy that city, no one can enter into it.»

And the Lord, having said this unto Jeremiah, departed from him.

And Jeremiah ran and told the words to Baruch; and they went into the temple of God. And Jeremiah rent his garments, and put ashes upon his head.

And when Baruch saw that he had put ashes upon his head, and had rent his garments, he cried out with a loud voice, saying: « Jeremiah, my father, what has happened

unto thee, or what sin have the people committed? »

For it was the custom of Jeremiah, when the people had committed a sin, to put ashes upon his head, and to offer up prayer for the sake of the people, until their sin was pardoned.

And Baruch added, saying: « Let us rend our hearts and not our garments, and instead of water let our tears come down and give us drink; for God is unwilling to have mercy upon His people. »

And Jeremiah said: « God is about to deliver up this city into the hands of the king of the Chaldeans, and will lead the people captive unto Babylon. »

And when Baruch heard this, he rent his garments and said: « Jeremiah, my father! who has told thee so? »

And Jeremiah said: « Remain with me until the sixth watch of the night, and thou shalt know that this thing is true. »

And they remained together before the altar and wept, and their clothes were rent. And it came to pass about the sixth watch, as the Lord had commanded Jeremiah, they, together, Jeremiah and Baruch, went up to the wall of the city. And lo, a voice was heard like the sound of a flute, and

angels came down from heaven, and in their hands were lamps, and they placed them upon the wall of the city.

When Jeremiah and Baruch saw them, they wept, saying: « Now we understand that this thing is true. » And Jeremiah entreated the angel, saying: « Destroy not this city, until I speak unto the Lord. »

And the Lord commanded the angel, saying: « Destroy not this city, until Jeremiah, my chosen, has spoken. »

Then Jeremiah spake, saying: « I entreat Thee, O Lord, permit me to speak before Thee. »

And God said: « Speak, Jeremiah, my chosen. »

And Jeremiah said: « O Lord, I know that Thou art about to deliver up this city into the hands of its enemies, and they shall carry the people unto Babylon. Tell me I pray Thee, what is Thy pleasure concerning the furniture of Thy holy altar? »

The Lord said unto him: « Take it and bury it under the earth, and say unto her: ' Hearken, thou earth, unto the voice of thy Creator, — *and let the water, which has sealed up the seventh epoch, and thereafter shall take away thine ornament, be a*

witness,[1] — keep the furniture of the altar until the coming of the Beloved One.' »

And Jeremiah spake, saying: « I beseech Thee, O Lord, make me to know what I shall do with Abimelech the Ethiopian for his kindness towards me, Thy servant? It is he that has brought me out of the miry pit, and I am grieved that he should see the destruction of this city and its defilement. Have pity upon him that he be not grieved. »

And the Lord said unto Jeremiah: « Send him away, unto the village of Agrippa, and I will hide him under the shadow of the mountain, until the time that I shall make the people to return to this city. And thou, go thy way with the people into Babylon, and remain with them and preach unto them My words, until I cause them to return into this city. But let Baruch remain here until I speak with him. »

Then the Lord, having spoken thus to Jeremiah, returned into heaven.

And Jeremiah and Baruch went into the sanctuary, and they took the furniture of the altar and buried it under the earth, as the Lord spake unto them, and the earth

1. This sentence is rather unintelligible in the Armenian text.

swallowed it up, and they sat down together and wept.

And on the next day Jeremiah sent unto Abimelech saying: « Take a basket and go thy way into the village of Agrippa by the road of the mountain, and bring some figs for the use of the sick among the people, that suffer from redness, and may the glory of the Lord be upon thy head. »

And having said this, he sent him away. And upon the next day the troops of the Chaldeans came down upon the city of Jerusalem and made a circle round about it. And an angel sounded a trumpet, saying: « Ye strong ones of the Chaldeans, behold the doors of the town are open unto you. Go ye into it, O great army, and make captive all them who dwell in it. »

And Jeremiah took the key of the temple and went out of the city, and threw it upon the ground in the sight of the Sun, and buried it, saying: « I say unto thee, O earth, take the key of the temple of God, and keep it until the day that the Lord shall ask thee for it. »

And Jeremiah wept and went after the people, whom the king of the Babylonians carried into Babylon. And Baruch also put ashes upon his head and wept, and went

his way sighing and saying: « Jerusalem was defiled because the people were prone to sin, but let not the ungodly boast and say: 'We overcame and took the city of God with our troops.' It is because of our sins that God has delivered her into your hands. But God will have pity upon us and shall make us return into our city, but He will destroy you. Blessed be our fathers, Abraham and Isaac, and Jacob. who departed from this earth and did not see the defilement of this city. »

Then Baruch went out of the city, weeping and crying: « On account of thy sin, O Jerusalem, I leave thee. » — And he sat upon a tomb and there he remained, and the angels came to tell him the Lord's command concerning him.

Now while Abimelech carried the figs and went on his way, he was overcome by the great heat and stopped under a tree to rest awhile under its shadow; and he leaned his head upon the basket, in which the figs were, and fell asleep. And there he remained asleep sixty-six years. And after this he awoke out of his sleep and said: — « I sweetly slept a while, but my head is heavy, for my sleep has not refreshed me. » Then he beheld the figs, the milk of which

was dropping down, and said: « I would sleep yet a little more; but I fear if I be late to go on, Jeremiah, my father, may chide me. So let me arise and depart from this excessive heat. Neither to-day's heat, nor my judgment, shall hinder me. »

And he arose and took the basket with the figs, and put it upon his shoulders, and entered into Jerusalem, but he knew it not, neither his house, nor the place where it stood; neither could he find any of his kinsfolk. Then he said: « Blessed be the Lord! I am greatly astonished this day. This is not the city. I have gone astray. I came by the road of the mountain, and as my head was still heavy with sleep, for I had not taken my fill of it, perchance I went astray and lost the road; how shall I confess to Jeremiah that I went astray? » And Abimelech went out of the city and looked searchingly about it to see if he could find some landmark which he knew. Then he said: « This is not the city, I have gone astray. » And again he entered the city and sought for his kinsfolk, but he was not able to find any of them, and said: « Blessed be God, I feel greatly afraid. » Then he departed from the city, grieved in his heart, and not

knowing which way to go, he put down the basket, saying: « I will sit down here until this fear shall depart from me. »

And while he sat, he saw an old man coming up from the field, and Abimelech said unto him: « Tell me, thou old man, what city this is? »

And the old man said unto him: « This is Jerusalem. »

And Abimelech said unto him: « Where is Jeremiah, the priest, and Baruch the scribe, and all the people which dwelt in this city? For I find none of them. »

And the old man said unto Abimelech « Art thou one of this city, and dost thou remember Jeremiah, that thou inquirest for him after so many years have passed by? Jeremiah is in Babylon with the people that the king Nebuchadnezzar carried away captive. He dwells there with them, and preaches, and teaches them the word of God. »

When Abimelech heard the old man thus speak, he said: « If thou wert not an old man, and if it were not that I should insult a man of God, I would greatly laugh at thee for thy saying that Jeremiah is in Babylon with the people. Even if the windows of heaven were opened upon this town, they

could not carry away captive them that dwell therein. And how sayest thou that the people have been taken captive into Babylon? For it is but one watch since Jeremiah my father sent me into the village of Agrippa to bring a few figs for the sick among the people, and while I was bringing them, because of the great heat, I sat down under the shadow of a tree to rest a little, and leaning my head upon the basket of figs I slept! I think I can only be a little late, for the milk of the figs drops down just as when I gathered them. And how sayest thou that in that time the people have been carried captive into Babylon? Behold the figs, how the milk is still dropping! »

And he shewed unto the old man the figs in the basket.

And the old man observed it and said: « My son! it may be that because thou art the son of a righteous man, God was not pleased that thou shouldest see the destruction of this city, and therefore brought upon thee this fear. Behold, for sixty-six years the people have been captive in Babylon; and believe me, my son, that what I say unto thee is true. Go back to the village

and observe the fig-trees and see that the time of figs is not yet. »

Then Abimelech cried with a loud voice, saying: « We give thanks unto Thee, O God of heaven and earth, that givest rest to the sons of the righteous in all places. »

Then he said unto the old man: « What month is this? »

The old man said: « It is Nisan, the first month. »

And Abimelech took some of the figs and gave them to the old man, saying: « May God enlighten thee in Jerusalem above. »

And after this Abimelech went out of the city and offered up prayer unto the Lord. And the angel of the Lord came and took hold of his right hand, and brought him to that place where Baruch sat upon the tomb. And when they saw one another, they wept together and kissed each other. And Baruch looked and saw with his own eyes the green figs in Abimelech's basket, and lifting up his eyes nnto heaven, he said: « Thou art the God that rewardest Thy beloved ones. Awake, my heart! rejoice and exult in thy dwelling-place, and say unto thine earthly home, thy grief shall be changed into joy when the Almighty shall come and take thee out of thy dwelling-place,

for there has not been found sin in thee. Come out of thy dwelling-place, and in the purity of thy faith, believe and thou shalt be saved. Examine this basket of figs, behold! it is sixty-six years since they were plucked, and they are neither shrivelled nor corrupt, and their milk still drops from them. So shall it be with thy body if thou fulfillest the command of the angel of righteousness, who kept this basket of figs and also will preserve thee through his power.»

And Abimelech said unto him: « Let us arise and pray, that the Lord may shew us how to send this good news unto Jeremiah in Babylon, that he may know how the Lord has hidden us on our way. »

Then Baruch and Abimelech gave themselves unto prayer, saying: « My strength, O Lord God, Elect light, that proceedeth from Thy mouth, we pray Thee and beseech Thy mercy for the sake of Thy great name, which no one is able to know. Hearken to our voice, and grant wisdom unto our hearts, that we may know what to do, and how to send this good news unto Jeremiah in Babylon. »

And while Baruch was praying and saying all these things, the Counsellor of light provided the means for sending to Jeremiah.

And He said unto them: « At the break of day, an eagle shall come unto you; go and meet him, and he shall carry the good news for you unto Jeremiah. And write unto the children of Israel and say unto them, thus saith the Lord: Separate yourselves from the strangers that are among you, for it shall come to pass that after sixty-five days I will restore you to your towns; and they that will not depart from the Babylonians, shall not return to their towns; but command them not to mix with the Babylonians. »

And the angel, having thus spoken unto Baruch, departed from him. And Baruch, the servant of God, sent to the dispersed among the Gentiles, and caused paper to be brought to him that he might write thus unto Jeremiah, who had gone into captivity in Babylon.

« Through the will of the Lord, be glad and rejoice that God did not deprive us of our wise men. We were grieved on account of the city that had been destroyed and despised. Wherefore the Lord had pity upon us and considered our tears, and remembered the covenant that He had made with our fathers, with Abraham, Isaac and Jacob. He sent unto me his angel and told

me this thing which I now write unto thee. The Lord God of Israel, who took us out of the Furnace of Egypt, saith: Because ye kept not My commandments and became proud in your heart, and obstinate before Me, I, in My anger and wrath, delivered you up to the fire of Babylon. But if ye hear My voice, saith the Lord, when I speak through the mouth of Jeremiah, my servant, whosoever hearkeneth unto him, I will remove from Babylon; and whosoever hearkeneth not, I will estrange him from Jerusalem; and thus, through the water of Jordan, I will prove them that listen not. The sign of the large seal shall declare it. »

And Baruch got up from the tomb and saw an eagle come out of it.

And the eagle said unto him with a man's voice: « Rejoice, Baruch, that thou art the supporter of the Faith. »

And Baruch said unto him: « Among all the birds of heaven thou art the only one that can speak; the brightness of thine eyes shows it: tell me, what dost thou here? »

The eagle said unto him: « The Lord has sent me that I should carry thy good news into Babylon. »

Baruch said unto him: « Art thou able

to carry these good tidings to Jeremiah in Babylon? »

The eagle said unto him: « For that purpose was I sent. »

And Baruch took the paper and fifteen figs from the basket of Abimelech, and fastened them round the neck of the eagle, saying: « I bid thee, thou that art the king of birds, go in peace and safety, and carry these good tidings, and then return unto me. And be not like the raven who was sent out by Noah, and came not back unto him into the ark; but be like the dove, who three times brought good news unto the righteous man. In like manner thou also shalt carry this good news unto Jeremiah, and unto them that are in bonds with him, and mayest thou be happy in bringing joy unto the people and unto the chosen of God. And if all the birds of heaven make a ring about thee, and desire to fight with thee, do thou fight against them; the Lord shall give thee strength. Turn not aside to the right hand or to the left: but as an arrow flieth to the mark, in like manner go thy way through the power of God; and may the glory of the Lord be with thee in the way that thou art going. »

Then the eagle took his flight, having

the letter tied upon his neck, and went unto Babylon. And there he rested upon a pillar which was outside the city, in the desert, and kept silence, while Jeremiah was passing by him. For some of the people had come out to bury their dead; for Jeremiah had asked from king Nebuchadnezzar a place for them to bury their dead. and the king had granted it. So while they were going and weeping, they came before the eagle.

Then the eagle cried in a loud voice: « I say unto thee, Jeremiah, the chosen of God; go and gather thy people, and return here and read this letter that I have carried unto thee from Baruch and Abimelech. »

When Jeremiah heard this, he gave praise unto God. and went and gathered the people together, and the women, and the children, and came to the place where the eagle rested. And the eagle sat upon the dead, and the dead returned to life again. And this took place that they who saw it might believe.

And all the people wondered at the sign, and they said: « This is the God of our fathers, who through Moses appeared in the wilderness. and now He hath appeared unto us. »

And the eagle said: « I bid thee, Jeremiah, come and untie this letter and read it before the people. »

And he untied the letter and read it to the people; and the people heard and wept. And they took ashes and put them upon their heads, and said unto Jeremiah: «Tell us how we may be delivered and return to our city. »

And Jeremiah wrote before all the people, to Baruch and to Abimelech concerning all the tribulations which they had suffered, and how the king of the Babylonians had taken them, and how the fathers suffered and were comforted by their children, and how the children suffered, and their fathers on seeing their sufferings covered their faces; «but God,» saith he, «has hidden you, and you have not seen our sufferings. And I remembered these things and sighed, and returned to my home and my heart was grieved. And now, thou and Abimelech, pray there in the place where ye are, for this people, that our prayers may be heard before the Lord and that we may depart from here, for we declare unto you that all the time we live here they make us to suffer, saying: 'Sing us one of your songs of Sion.' And we answer them:

How can we sing the Lord's song in a strange land? »

And after this Jeremiah fastened the letter upon the neck of the eagle, saying: « Go thy way in peace, and may the Lord take care of us and of you. »

And the eagle took his flight and came into Jerusalem, and gave the letter to Baruch; and he read the letter and kissed it, when he heard of the sufferings of the people.

And Jeremiah took the figs and gave them to the sick among the people; and he preached unto them to beware of an alliance with the seed of the Babylonians.

And a day came when the Lord brought the people up out of Babylon.

And God spoke unto Jeremiah, saying: « Arise, thou and the people, and come unto Jordan, and say unto the people: Who is willing to abandon his alliance with the Babylonians? And the men that have taken wives from among them, and the women that have taken husbands from among them, and who listen unto thee and pass over Jordan, bring them unto Jerusalem. And those that listen not unto thee and pass not over Jordan, bring them not thither. »

And Jeremiah spake these things unto

the people, and they arose and came unto Jordan to pass over it. And Jeremiah made known unto them the word of the Lord.

And some of them who had taken wives, would not listen unto Jeremiah, but they said unto him: « We will never leave our wives, but we will return with them into Babylon. »

So they passed over Jordan and came into Jerusalem.

And Jeremiah, and Baruch, and Abimelech stood among them, saying: « No man who has an alliance with the Babylonians, shall enter unto this city. »

And some of the people said: « Come, let us return into our places, in Babylon. »

So they went away, and on their return into Babylon, the Babylonians came out against them, saying: « Ye shall not enter into Babylon our city, for ye have hated us and ye have departed from us secretly; wherefore ye shall not dwell with us. We have sworn unto each other in the name of our gods, to let neither you, nor your children into our city, because ye have departed from us secretly. »

Then they returned and came unto a place in the desert, far off from Jerusalem; and there they built a city and called its name Samaria.

And Jeremiah sent unto them, saying: « Repent! lest the angel of righteousness come and remove you from your high place. »

But they did not listen unto him.

And during nine days Jeremiah offered sacrifices for the people. And it came to pass in the tenth day, Jeremiah alone offered up sacrifices and prayers. And during the time of his offering, his heart was lifted up unto God, and he said: « Holy, Holy, Holy is this incense of the living trees! True Light that hast enlightened me and made my heart rise up unto Thee. In Thy mercy, I beseech Thee, let the sweet-singing holy Seraphim Michael, the archangel of justice, remove me into the place of the righteous. I beseech Thee, O Lord of justice, Preserver of all creatures, Who art increate and incomprehensible, in Whom all judgment is secret, and Who wast before all beings. »

Thus spake Jeremiah while he stood before the altar with Baruch and Abimelech. And they wept and cried aloud, saying: « Jeremiah, the father, the priest, the man of God, has left us and is gone from us. »

And all the people heard their weeping, and ran unto them; and Jeremiah was lying like a dead. And they rent their

clothes, and put ashes upon their heads, and wept bitterly. And afterwards they prepared to bury him. And while he lay thus, Baruch and Abimelech came near unto him, and, lo, a voice spake, saying: « Bury him not, for he is still living, and the soul is coming back into his body. »

And they heard and did not bury him; but they remained three days near his body and waited for the day when he should rise.

And after three days his soul returned into his body, and he cried aloud in the midst of all the people, saying: « Give praise unto God, and unto His Son Jesus Christ, Who brought me to life again, Who is Eternal Light, Who is the inextinguishable Lamp for every man and the Seal of faith. And after three hundred and seventy-five years more, He shall come upon the earth, He, Who is the Tree of life, planted in the midst of the Garden, Who shall cause all the trees that are unfruitful to bloom, to grow, and to become fruitful. And the trees that had flourished and had become haughty and said, 'We caused our tops to reach the clouds,' He shall smite them and bring down their lofty branches, He, the everlasting Tree! The crimson He

shall make white like wool, and destroy the whiteness of the snow, and cause sweet water to become salt by His divine power. He shall bring blessing upon the isles, and shall make them fruitful through the Word of God, the Anointed One, Who shall go in and out with His twelve apostles, and bring the good news unto the Gentiles; according as it hath been foreknown and prepared of His Father, He shall come to the Mount of Olives and shall satisfy the hungry souls. »

When Jeremiah spake this concerning Christ, that He should come upon earth, the people were provoked to anger, and said: « These are the words pronounced by Isaiah, the son of Amos, who said, 'I saw God and His Son.' Come and let us not slay him, as we did Isaiah, but let us stone him. » —

And Baruch and Abimelech were grieved, for they were desirous to hear the mysteries that Jeremiah had seen.

Then Jeremiah said to Abimelech and to Baruch: « Keep silence, weep not, for I shall not die, but I will yet tell you what I have seen. »

Then he said: « Bring hither a stone and set it up. »

And he prayed: « Eternal Light, command this stone to become like unto mine image, until I have told to Baruch and to Abimelech the vision that I have seen.

Then the stone, through the command of God, became the image of Jeremiah, and the people, supposing that it was Jeremiah himself, stoned it. And Jeremiah told to Baruch and to Abimelech the vision that he had seen; and afterwards he stopped in the midst of the people, that they might do as they would unto him.

Then the stone cried out, saying: « Ye foolish ones, children of Israel, ye stone me thinking that I am Jeremiah! Behold, Jeremiah stands in the midst of you. »

And when the people saw him, they rushed upon him with many stones, and did as they desired. And Baruch and Abimelech came and buried him. And they took the stone and put it upon his tomb, and wrote upon it: — « This is the likeness of Jeremiah. »

And the rest of the sayings of Jeremiah, and the history of this writing of Paralipomena, are not written in the letter of Baruch. Glory be to Christ for ever. Amen.

THE

VISION OF ENOCH THE JUST

CONCERNING

THE VISION OF ENOCH THE JUST

There are two MSS. known in which this apocryphal writing is found.

The one is preserved in the Library of Etchmiadzin, in Russian-Armenia, and is numbered 924.

The second is preserved in the Library of St. Jacob, the Armenian Monastery in Jerusalem.

THE SEVENTH VISION OF DANIEL

Of this apocryphal writing there are two MSS. preserved in the Armenian Library of St. Lazarus.

The one is numbered 1635. and is a copy taken from an Armenian MS.. preserved in the Library of the Archbishop of Canterbury, in London, which seems to have been written in the fifteenth century, or a little before that date.

The second MS. in which this apocryphal writing is found, is a Bible, numbered 935 — 7 × 9 ½ inches, — written in the year 1341, on paper, in double columns, of 41 lines each.

In this last Bible the Seventh Vision of Daniel is placed just after the Sixth Vision of the same prophet.

The variants of this second text being very important, I thought it necessary to incorporate them in the text of the first, from which the English translation is made.

The first of these two Apocrypha, i. e. the Vision of Enoch, is a piece akin to the second, i. e., to Daniel's Seventh Vision; and the subject of both is an allegory which concerns the Byzantine Empire and its historical and religious revolutions and vicissitudes. Therefore it is supposed that the author of both must have been a Greek, and consequently the original text from which the Armenian version was made, must have been written in the Greek language.

As to the antiquity of the original texts, it seems that their date cannot go back to the first centuries; however one may suppose in the beginning the existence of an ancient

and short text, which in later centuries successively received many additions by different people.

I must notice also that although the writing, « The Vision of Enoch the Just, » is found only in the Armenian text, it need not be thought that it is an Armenian composition. Therefore it probably has another origin, and it may be it is a small portion of a larger work which is lost. In any case this apocryphal writing, is, I think, worthy of attention.

As regards the age of the Armenian version, it is supposed to have been made at the end of the seventh or during the eighth century.

THE VISION OF ENOCH THE JUST

At the sixth hour of the day a man appeared unto me over against Mount Lebanon. and his appearance was like unto flaming fire. and he said unto me: « Hear, O man, what I now relate unto thee. which I heard from the Lord of Hosts. »

And I stood all the night over against the mountain, on the east side, and my face was turned toward the sea, to the west. before the cherubim.

And behold. above the sea there was an eagle, haughty, and flying above it, and he had eight wings and three heads; and he stood above the waters of the sea. and looked towards the south. And the sea was stirred by the south wind, and lifted up its waves to drown the eagle; and the waves beat upon his wings, and their noise resembled that of horses running towards the north-east.

And lo, the head of a dragon appeared,

with nine eyes, and his feet were like the claws of a lion, and his running like that of a leopard. And he overtook the eagle between the wind and the waves, and opened his mouth to swallow him; and the eagle cried unto the Most High, but his cries were not heard on account of his violence. Then the eagle turned his face and fled to the ends of the north, but there he found no rest. And the dragon devoured all the peoples and burnt them as with fire, but in his belly remained nothing; and he held the dominion of the earth sixteen times six, that is ninety-six years. And at the end of that time. the eagle, driven on by the south wind, returned, with mighty power, to the same place, to resist the dragon. And the head of the dragon lay upon an ash-heap; and the eagle stood on a chariot with white horses, and he caught the dragon on the top of the ash-heap, and beat him violently; and the dragon had no more his former strength, and his head was scattered throughout all nations.

Then the white horses descended upon the ash-heap and scattered it, and its dust was thrown up and scattered towards heaven, and there was no more light upon the earth, but darkness and horrible mist.

And six men sat each on a throne; three of them were ill favoured to look upon and black, and two were white and fine to look on, and the sixth was oppressed and afflicted, and was mourning for his wives and children; and all of them distrusted the dragon that was lying upon the ash-heap, and they said: « A fire shall come out of that dragon and shall consume the earth. »

And afterwards the cherubim cried out and said unto me: « O man! didst thou understand that vision? »

And I said: « No. »

And he said unto me: « Stand up and hear, and I will tell thee the meaning of it all. »

« The swift-flying eagle that thou sawest, which had eight wings and three heads, is the king of the Romans and the Greeks; and whereas he stood above the sea, he shall be a king strong as iron. And forasmuch as the eagle pursues all birds, and strikes and throws them down, in like manner the king of the Romans shall consume all the kingdoms of the earth, and through the power of the Most High he shall entrap them as it were birds of heaven in a snare, and there shall be none able to

resist him. And whereas he looked toward the south, he shall prevail against the people of the south. And whereas the sea on account of the violence of the wind was agitated, and the waves beat the wings of the eagle to drown him; in the last times, during the days of those kings after the hundred and eighth jubilee, the last people of the south, the children of Ishmael, that dwell on the sea-shore of Arabia, shall stand up. They shall rise against the earth and they shall conquer it; and they shall fight on the sea-shore to destroy the power of the Romans, but they shall not be able, because this kingdom is the guardian of the seat of the great king; and although there should rise against it wars and storms of evils, they shall not be able to drown it, but it shall be superseded and followed by an eternal kingdom, but it is diminished for the reproving of its sins, and that the sins of the southern people may be full.

» And the noise of the waves, which was like the noise of horses, galloping from the countries of the east to the north and to the west, signifies that the greatness of the nations shall be conquered by the children of Ishmael, and laid waste like the dust of the earth, and there shall be no rejoicing upon

the earth, but clamour of weeping, and crying, and tumult.

» And whereas the waves beat upon the wings of the eagle, the people of Ishmael shall smite and defeat the troops of the Romans and of the North, but they shall not be able to exterminate them.

» And whereas the head of the dragon lay on the ash-heap, between the waves and the wind, and he had nine eyes, and his feet were like the claws of a lion, and his running like that of a leopard, he is the first prince of the people of Ishmael, and his strength is like the waves of the sea rising upon the land.

» And whereas he had nine eyes, and his feet were like those of a lion, after him shall arise nine kings, and they shall conquer the earth, and they shall break it in pieces like a lion's prey.

» And whereas he overtook the eagle between the wind and the waves, and opened his mouth to swallow him, he shall rise against the king of the Romans, and shall harass him, and shall take away his power.

» And whereas the eagle cried out to the Most High and was not heard, signifies that God forsook him on account of his iniquity, he shall not be able to resist the

dragon; but fear and terror shall dishearten and crush him; and his servant, whose name is The Beast, shall take his sovereignty, and shall destroy his strength; and he shall escape and flee to the ends of the North, and there shall he make on alliance with the prince of the north, and the name of that king is « Bergia. »

» And whereas the dragon devoured all the peoples, and burned them as with fire, and in his belly there remained nothing, in that time the rage of the southern people shall be much more kindled against the earth; and like as the fire consumes and destroys everything, burning all to ashes, and is never satiated, so shall the dragon be tormented by the desire of riches and shall not be satisfied. He shall devastate the earth by the sword, and fire, and captivity; and until his sins are accomplished, and his iniquity full, there shall be ninety-six years.

» And whereas the eagle returned from the north with great strength against the dragon to take possession of the same place, through the command of the Most High: so those who rose against him shall perish before his presence.

» And whereas the head of the dragon lay upon the ash-heap, signifies that his

strength is vain and his dominion is despised, because he put his trust in the abundance of his treasures and not in God.

» And whereas the eagle stood on the white horses and overtook the dragon; he shall march against the prince of the South with great strength, at the head of the northern nation and of all the remnant of the peoples. And he shall strike him with great slaughter, and there shall remain no more strength in the dragon as before, but he shall be abandoned and discomfited by the king of the North, like a reed by the fire, and like the ash of a furnace by the wind of the North.

» And whereas the head of the dragon was scattered throughout all nations; he shall destroy them with the sword, fire and captivity, and shall have no pity on their wives and their children until they are cut off and consumed, and the Lord's wrath is accomplished on them.

» And because he destroyed without compassion the people of God, his iniquity shall return upon him two-fold; and he shall suffer hunger, thirst, and nakedness, and shall not find comfort. His body shall be burnt by the sun, and in his last poverty he shall not find clothing for his nakedness, but he shall cover him with a sheep-skin.

» And whereas the white horses descended upon the ash-heap and scattered it. and the dust was thrown up and was scattered towards heaven; they, are the troops of the Romans, whose fury is like that of horses harnessed to chariots, which shall scatter the greatness of the people of the South throughout all the remnant of the nations, like the ashes of a furnace they shall be spread all over the earth.

» And whereas the dust went up and was scattered towards heaven: this, is the smoke of the impious wrath of the people of the South; through the vengeance of whom the end of all the earth shall come.

» And whereas there was no light upon the earth, but darkness; their ungodly deeds keep back from created beings God's mercy which enlightens and comforts those whose hearts are crushed, like the light and the dew of morning that fall upon the earth and make the plants to rejoice.

» And whereas six men sat each on a throne. the three being ill favoured to look upon and black, this shows the time of the people of the South; three chiefs of tribes, that is three times thirty, which makes ninety years; and six more years of their dominion, in which the tribulations

shall be increased. The fields shall lose their fertility, the springs shall decrease, the earth shall become arid, the plants shall be unfruitful, the woods shall be dried up, the cedars shall fall, the flowers shall fade. There shall be flaming and consuming fire, the air shall be turned to smoke, the birds shall die, the fishes shall diminish, the animals and the beasts of the field shall be destroyed, the rain shall produce no fertility, and frost and hail shall cause ravages. Mankind shall not beget children, they shall be sterile and they shall be of short life: so there shall be want of everything. For the earth, on account of the evil doings of men, shall grow old, and shall cease to bear; and as they that dwell upon her shall give no fruit of life, so the earth also shall not conceive through the virtue of her seeds, and her womb shall not put out the flower of the fruit; but there shall be found in her putrefaction and filthiness, and from heaven shall come down fire and destruction upon sea and land.

» But after the suppression of the dominion of the South, when the anger and the wrath of the Lord shall be fulfilled against them: afterwards, whereas thou sawest two men sitting, white and well favoured and

ruddy and graceful; so when the Romans shall destroy the Southern people, they shall smite them first upon the sea, and the Lord shall cause a storm to rise and drown them, and the king shall trust in God, and shall ascribe the victory unto Him. And again he shall smite them six times upon the land, and the remnant of them shall he drive away to their own land; and shall carry away captive their wives and their children to Greece and to Sicily, and through the command of the Most High he shall make peace. And he shall live twelve years more, and then peacefully pass to another life.

» And afterwards shall arise another peaceful king, and his name is '*Phouvive,*' which being translated is 'Tiber,' and he shall rule thirty-three years. These are the two chiefs of tribes white and fine to look on. And in their days shall be peace and abundance, and men shall forget all the former evils and tribulations; there shall be fertile fields, and abundance of products for the barn and for the wine-press. Then the earth shall give forth her produce as before, to the joy of men; the fields shall abound with corn and wine, and heaven shall pour down fruitful rains; and there shall be no more hail, neither shall fire come down from

heaven, nor shall there be thunder-storms. One grain of corn shall give one hundred ears of corn, and one branch of the vine one thousand bunches of grapes. And upon the mountains shall be vine plants, fine-branched and laden with fruit, and the olive-trees shall produce sevenfold to the joy of men; and men shall rest and shall forget their former tribulations.

» Then shall appear a certain star, having a tail toward the east, which means that there shall be more peace in those parts. And the people of the Jews shall gather together in Mesopotamia and toward the country of Palestine; the town of Damascus shall be abandoned by its inhabitants and shall become an abode of the beasts of the field and of the wild beasts.

» And concerning the sixth man who was mourning for his wives and children; he represents the end of the time of the life of the world. for, after the death of the peaceful king, whose name is Tiber, a king of low birth shall arise, whose name is Hertzik, and his dominion shall be despised, and he shall rule three years. In that year the kingdom shall be in perturbation, and it shall be divided into ten kingdoms, for when the king of the North shall strike the people of

the South and shall carry them away captive, he shall carry away captive with them the ungodly prince, young in age, born in the town of Bishana, whose name is Oumd, and his mother with him. He shall go to Byzantium, and there he shall dwell thirty years, and learn among the Greeks the science of philosophy. And he shall distinguish himself in it more than all the others, and he shall be honoured by the kings. He shall become a general, and shall perform acts of valour in war, and shall receive honour from the king.

» Afterwards the kingdom shall be divided into ten, and thenceforth the universe shall not cease from being agitated by wars. And during five years there shall be famine upon the earth, and the heavens shall keep back their rain, and the earth shall not give her produce. The rivers shall dwindle, and the sea shall stink, and the wild beasts and the animals shall perish. In the towns men shall fall down and die, and there shall be no one to bury them. Gold and silver shall be despised, and there shall be no one to gather them; even the beauty of women shall be disdained. This is the time of the sixth chief, who was mourning for his wives and sons.

» And whereas thou sawest those who were afraid and said: ' A fire shall come out of the dragon and shall burn all the earth: ' this means that after the death of the king, whose name is Hertzik, the kingdom shall be in confusion, and in one month shall be divided into ten; and after the *1st Fiftieth*[1], the Rebel shall reign and shall prevail against the ten kings. He shall strike two of them, and shall undo and overthrow the dominion of the ten; and seizing upon the kingdom, he shall march against Palestina and against the dominion of the children of Ishmael. He shall return victorious, and with many auxiliaries of the people of the South, and shall go against Palestina and strike it. His anger shall be kindled, like that of the Serpent, throughout all the earth, and he shall call himself a God, and shall speak proudly before the Most High, and all the ungodly shall worship him. That is the fire that came out of the dragon and burnt the earth: for in that time there shall be found no righteousness in men, but they shall all be like thorns to be burnt with their own iniquities. With

1. The text has two letters, perhaps signifying an ordinal number, impossible to read otherwise.

the same fire shall be kindled among men vengeance, as well as famines, plagues and conflagrations, false signs and wonders, and by these he shall frighten his worshippers, and shall persecute and kill the saints of the Most High, who do not consent to worship him as a God. And the mercy of the Most High shall be upon them that fear Him; and the more they are tortured, so much the more they shall be made glorious; like gardens that through living waters become bright, and blossom, some white, some red, some purple; so they shall be glorified through divers sufferings and torments. And the days of the dominion of the Rebel shall be one thousand, two hundred and sixty-five.

» After this a pious king shall arise in Rome, and all the remnant of the faithful shall gather together unto him; and he shall rise and take the field against the Rebel and his soldiers, and the Lord Himself shall take vengeance on him. For a fire shall come down from the Lord, and shall destroy the Rebel and his troops, and shall devour all the sinners. The fire shall not approach nor destroy the servants of the Most High; but they shall walk in the midst of the fire as if in a storm of rain;

and in seven days it shall consume all the earth, which is corrupted by the evil doings of men. It shall burn the mountains and the hills, and shall melt the stones, and shall dry up the springs and the rivers, and shall entirely consume everything. And after the seven days, the sign of the cross shall appear in the east, luminous like the light, on Friday, at the third hour, and there it shall remain two days. And on the third day, in the morning at day-break, the Lord shall come with His holy angels, to reward His saints, and to reprove the ungodly of the earth. The archangel shall blow the trumpet three times, and all the nations shall arise to present themselves before the Lord.

» Then they shall bind the Rebel and his troops, and those who worshipped him and the idols, and they shall carry them as fuel to the unquenchable fire, and to the sleepless worm, unto the hell of Ephestus, to the south-west of the Ocean; and with burning sulphur and pitch, which never may be quenched, they shall burn all the sinners. Then all the saints, together with the angels, shall abide alway before God the Most High, reigning and rejoicing, and glorifying God, for ever and ever.

THE SEVENTH VISION OF DANIEL

Three years after all the revelations that had been made to Daniel *the prophet*, the angel Gabriel, who had aforetime been sent unto him, was sent again by the Lord and said unto him : « Daniel, beloved man, I am sent by the Lord to speak to thee, and to shew thee what shall happen at the end of the days, after the coming of the Word, who shall be announced by me.

» There shall be a virgin in Israel and she shall receive the Word from the Word, and *He will take flesh* for the sake of the world, and will cause many among Israel to be saved. And consider with care, and hear what shall happen at the end of the days in all the towns and provinces, on account of the iniquities of men. »

And I, Daniel, said : « Speak on, my Lord. »

And he spake unto me, saying : « After the fulfilment of all that was prophesied

concerning all the towns and provinces of Asia. Pontus. Phrygia, Galatia, Cappadocia, Carpatia, Smyrna, Antioch, Alexandria, Egypt. Nicæa, Nicomedia, Calcedon, Byzantium, Babylon and Rome, through the mourning of the children and the increase of the dearth, the fertile land shall be laid waste; thy princes shall become children of groanings, and thy possessions that are around thee shall be made desolate, and they shall *be removed* from thee to Babylon of the Seven-Hills. The prince of Pontus shall fall, and the sword shall *devour* his children; his hosts shall fall by the edge of the sword, and many shall be carried over to Byzantium and there they shall be buried.

« The children of the Phrygians shall be consumed through the want of bread and water; their land shall be cleft and they shall be meat unto all the fowls of the air, and many of them shall flee to Carthage.

« In Galatia a fire from heaven shall appear, and she shall be consumed by thunders and lightnings. The thrones of her princes shall be overthrown, and her south country shall be bathed in blood and burnt with fire; and then many shall flee to Rome.

« In Cappadocia Minor, her children shall

destroy one another, and carry one another captive, and their princes shall be discomfited; and all they who dwell around her shall be in tribulation and shall sigh heavily.

« The children of Babylon Minor and Carpatia, shall be in tribulation, they shall see conflagrations and they shall not believe; (the ground) shall be cleft and they shall all be brought down to hell, and many shall flee to the Seven-Hills.

« In Smyrna wrath shall be increased: she, like a cup, shall be filled up with blood, and she shall fall down from her glory. Thy princes shall be carried away, and thy great ones shall be overthrown; for the day of the Lord's wrath shall come upon thee.

« The children of Antioch shall perish, and her buildings *shall be thrown down, and her princes* shall not enjoy them. Thy fall [Antioch] shall be wrought by an earthquake, and thy great wealth shall cause thee to perish.

« In Alexandria many tumults of war shall take place, — and the neck of her impertinence until the trenches of her ramparts[1] — her princes shall be driven away.

« The children of the Egyptians, harassed

1. Literal translation, unintelligible.

by famine, shall flee away. Thy possessions [Egypt] shall be reduced to nothing, the Nile shall be drained and thy princes shall perish.

« The daughters of the Nicæans shall be in mourning and in sorrow on account of their kinsmen and their husbands who shall be made captive by warriors ; and thy princes [Nicæa] shall become servants to those whom they know not.

« Woe unto thee Nicomedia, who hast lifted up thine horn and hast devoured the bodies of thy saints that were in thee; thou shalt perish through the blood of righteous men, who shall give thee like for like, and thou shalt be cast down to hell. Mourn and lament, O thou wretched one ! for thou shalt be utterly destroyed with thy children. Thy princes are princes of sighs, and thy priests fond of gold and silver, and the beauty of thy splendour shall fade.

« O Carthage and thou people of the Persians ! what shall happen to thee at the end of the days, thou knowest not ; and at the end of all ages how long shall thine existence last after that of all the towns and provinces? Thou, city decked with gold and silver, and ye, people adorned and embellished, shall perish by famine. There shall

be great rioting in thee, and thy children shall amuse themselves with gold and then they shall be consumed by dearth. The land of Byzantium and that of Babylon shall sink, warriors shall seize it, its foundations shall be destroyed and its strength shall be crushed.

« Rome shall have no prince at that time, but her arms shall be sharpened, her arrows hardened, and her perfidy increased. Many times shall a prince rise up in her, and again shall he fall, and she shall be reduced to three streets. Many shall fear thee [O Rome] on account of the splendour of thy numerous princes, and on account of thine haughty arrogance and thy great wealth.

« The children of Byzantium shall work wonders; for a man of Byzant shall depart from her and shall go into the so-called Seven-Hills, and shall strengthen her foundations; *her name shall be spread* throughout all the inhabitants of the world, and throughout all the different tongues. And again a wonderful man, born of a remarkable woman, shall rebuild her. And in due time the wish of his heart shall be fulfilled, for he shall find the Wood of Life, and his sceptre shall become great. He shall find

nails that were on the same sign, and he shall put them on his bridles for the sake *of salvation* and of victory in battle. His horn shall be exalted and mighty, and his name shall be accl imed in all tongues, and an everlasting remembrance shall be granted to that city.

« And after him shall arise the second sceptre, that shall shed the blood of righteous men. He shall proclaim the commandments, but he shall not acknowledge God, and with a blind heart he shall touch the holy Scriptures. And after him one that is a philosopher. shall come to thee, Babylon of the Seven-Hills, and he shall erect in thee an idol, but for that thou shalt not suffer violence.

« And after all this there shall arise exalted horns and very great sceptres, and they shall prevail against thee, and they shall be held in great remembrance. And another greater sceptre shall prevail exceedingly, and shall be exalted for the sake of *the Lord's name; for God's gift is in him.* Through him life shall be glorious, and through his cheerfulness all men shall rejoice; and from the towns and provinces people shall gather in thee, and shall come unto thee, the Seven-Hills; and each one

him through the Book of the Faith, and a great rupture shall take place in his kingdom. The priests shall fall from their places, many towns shall be overthrown, and many conversions shall take place amongst men, and thy beauty, O thou Seven-Hills! and thine extent shall not diminish. And after all this, even he shall die with his fathers, and the other sceptre shall reign in thee and he shall be a wild beast, and he shall receive the first sceptre which shall at length be beaten by the dog. And this wild beast shall be, like the first sceptre, great and strong in words and in wisdom; and he shall not be despised by his nobles; and his neck shall be like the neck of a bullock. and his eyes like the eyes of a lion; he shall roar fearfully, and all towns and provinces shall tremble before his horns. And during his time the rainbow shall appear in heaven, and there shall be all kinds of signs in heaven, and upon the earth shall be heard the noise of thunders and the falling of many towns. The earth shall be cloven asunder, buildings shall be overthrown from their foundations, and her paths shall be of fire. And there shall be fightings in it and in thee, the Seven-Hills; and thy gorgeous *buildings* shall be burnt with fire,

and thy glory shall be razed to the ground, and thy children shall moan in thee, and thy great joy shall turn into mourning, and thy children shall drag along the ground the bodies of thy great ones. Suddenly a storm shall come down from heaven and shall cover the earth, and dragon-like peoples shall appear on earth, and many shall grow poor, and many indigent people shall grow rich, and a great riot shall take place in thee. Ye warriors in Thrace and in Cilicia ! shout with arms and swords !

And at that time the wild beast shall send his sword to the east, and shall not be able to prevail ; and a man who is shaped like a dragon from the loins upward, shall despise him ; and with this man he shall send his second sword to the west, and he shall not be able to conquer him, and the dragon shall be despised by the dog, The wild beast shall be oppressed by the dog through many presents and much gold and riches. And the dog shall rise up against the wild beast, and shall make his whelps rise against the throne of the wild beast and against the sceptres ; and the dog shall cause the wild beast to perish and his dens to be captured. And the dogs

THE SEVENTH VISION OF DANIEL

Three years after all the revelations that had been made to Daniel *the prophet*, the angel Gabriel, who had aforetime been sent unto him, was sent again by the Lord and said unto him : « Daniel, beloved man, I am sent by the Lord to speak to thee, and to shew thee what shall happen at the end of the days, after the coming of the Word, who shall be announced by me.

» There shall be a virgin in Israel and she shall receive the Word from the Word, and *He will take flesh* for the sake of the world, and will cause many among Israel to be saved. And consider with care, and hear what shall happen at the end of the days in all the towns and provinces, on account of the iniquities of men. »

And I, Daniel, said : « Speak on, my Lord. »

And he spake unto me, saying : « After the fulfilment of all that was prophesied

concerning all the towns and provinces of Asia, Pontus, Phrygia, Galatia, Cappadocia, Carpatia, Smyrna, Antioch, Alexandria, Egypt, Nicæa, Nicomedia, Calcedon, Byzantium, Babylon and Rome, through the mourning of the children and the increase of the dearth, the fertile land shall be laid waste; thy princes shall become children of groanings, and thy possessions that are around thee shall be made desolate, and they shall *be removed* from thee to Babylon of the Seven-Hills. The prince of Pontus shall fall, and the sword shall *devour* his children; his hosts shall fall by the edge of the sword, and many shall be carried over to Byzantium and there they shall be buried.

« The children of the Phrygians shall be consumed through the want of bread and water; their land shall be cleft and they shall be meat unto all the fowls of the air, and many of them shall flee to Carthage.

« In Galatia a fire from heaven shall appear, and she shall be consumed by thunders and lightnings. The thrones of her princes shall be overthrown, and her south country shall be bathed in blood and burnt with fire; and then many shall flee to Rome.

« In Cappadocia Minor, her children shall

destroy one another, and carry one another captive, and their princes shall be discomfited; and all they who dwell around her shall be in tribulation and shall sigh heavily.

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« In Smyrna wrath shall be increased: she, like a cup, shall be filled up with blood, and she shall fall down from her glory. Thy princes shall be carried away, and thy great ones shall be overthrown; for the day of the Lord's wrath shall come upon thee.

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by famine, shall flee away. Thy possessions [Egypt] shall be reduced to nothing, the Nile shall be drained and thy princes shall perish.

« The daughters of the Nicæans shall be in mourning and in sorrow on account of their kinsmen and their husbands who shall be made captive by warriors; and thy princes [Nicæa] shall become servants to those whom they know not.

« Woe unto thee Nicomedia, who hast lifted up thine horn and hast devoured the bodies of thy saints that were in thee; thou shalt perish through the blood of righteous men, who shall give thee like for like, and thou shalt be cast down to hell. Mourn and lament. O thou wretched one! for thou shalt be utterly destroyed with thy children. Thy princes are princes of sighs, and thy priests fond of gold and silver, and the beauty of thy splendour shall fade.

« O Carthage and thou people of the Persians! what shall happen to thee at the end of the days, thou knowest not; and at the end of all ages how long shall thine existence last after that of all the towns and provinces? Thou, city decked with gold and silver, and ye, people adorned and embellished, shall perish by famine. There shall

be great rioting in thee, and thy children shall amuse themselves with gold and then they shall be consumed by dearth. The land of Byzantium and that of Babylon shall sink, warriors shall seize it, its foundations shall be destroyed and its strength shall be crushed.

« Rome shall have no prince at that time, but her arms shall be sharpened, her arrows hardened, and her perfidy increased. Many times shall a prince rise up in her, and again shall he fall, and she shall be reduced to three streets. Many shall fear thee [O Rome] on account of the splendour of thy numerous princes, and on account of thine haughty arrogance and thy great wealth.

« The children of Byzantium shall work wonders; for a man of Byzant shall depart from her and shall go into the so-called Seven-Hills, and shall strengthen her foundations; *her name shall be spread* throughout all the inhabitants of the world, and throughout all the different tongues. And again a wonderful man, born of a remarkable woman, shall rebuild her. And in due time the wish of his heart shall be fulfilled, for he shall find the Wood of Life, and his sceptre shall become great. He shall find

nails that were on the same sign, and he shall put them on his bridles for the sake *of salvation* and of victory in battle. His horn shall be exalted and mighty, and his name shall be acclaimed in all tongues, and an everlasting remembrance shall be granted to that city.

« And after him shall arise the second sceptre, that shall shed the blood of righteous men. He shall proclaim the commandments, but he shall not acknowledge God, and with a blind heart he shall touch the holy Scriptures. And after him one that is a philosopher, shall come to thee, Babylon of the Seven-Hills, and he shall erect in thee an idol, but for that thou shalt not suffer violence.

« And after all this there shall arise exalted horns and very great sceptres, and they shall prevail against thee, and they shall be held in great remembrance. And another greater sceptre shall prevail exceedingly, and shall be exalted for the sake of *the Lord's name: for God's gift is in him.* Through him life shall be glorious, and through his cheerfulness all men shall rejoice; and from the towns and provinces people shall gather in thee, and shall come unto thee, the Seven-Hills; and each one

shall work at his own work, and the sceptre of the kingdom shall prevail until the end of its days.

« And from one sceptre shall come forth two sceptres; and one of thy sceptres shall become a wild beast, and the second of thy sceptres an animal, in the two streets of the Seven-Hills. From Rome there shall come unto thee *great glory* like a cup filled up, until thy time shall arrive. First, the city shall be full of singing, and secondly, thy wealth as a gushing fountain, shall be for all. Thou shalt be decked like a bride, and yet thou shalt appear like a widow. Thy bunches of grapes, abundantly fruitful as they were, shall diminish, *and thy great glory shall be divided and the kingdom that is in thee shall fall.*

« *And another sceptre shall arise* called Theodosius, and *he shall walk in holiness*, and his name shall be consecrated in thee, the Seven-Hills! And thy children shall rejoice in his birth, and each one shall do as he listeth. All the towns and provinces shall serve thee, and thine abundance shall be a source of great prosperity to all the world. And the Nile of the Egyptians shall give thee to drink, and thou shalt become a bulwark of the Church, and there shall

be great fear and trembling before thy sceptre; and this is the beginning of sighs of thy kingdom. And the time of his sceptre shall be long and very wonderful; and his sceptre shall conquer unto the extremities of the earth, from the east and the west and from the north and the south. And his neck shall be firm, and his right hand strong, and his years many more than the years of any other king. And after all this he shall turn his face towards his father, and the number of his years shall be great; and his name shall be terrible, and his kingdom full of splendour.

« And another, a third king, shall be in Rome, *O thou* Seven-Hills! Thou hast been called Seven-Hills, because all the peoples of the Persians shall come unto thee, and thou, Rome, shalt never again reign to the end of all the ages. Thy second [king] shall reign in old age, and his name is Marcianus, and the duration of his reign shall be shorter than the reign of the first; and his kingdom shall be far more formidable. And that time shall be to some for good and to others for evil. And his kingdom shall be for times, and for hours, and for half an hour. Thy builder, O thou Seven-Hills! shall make a present of thee unto him, and he shall raise thee up unto

him through the Book of the Faith, and a great rupture shall take place in his kingdom. The priests shall fall from their places, many towns shall be overthrown, and many conversions shall take place amongst men, and thy beauty, O thou Seven-Hills! and thine extent shall not diminish. And after all this, even he shall die with his fathers, and the other sceptre shall reign in thee and he shall be a wild beast, and he shall receive the first sceptre which shall at length be beaten by the dog. And this wild beast shall be, like the first sceptre, great and strong in words and in wisdom; and he shall not be despised by his nobles; and his neck shall be like the neck of a bullock, and his eyes like the eyes of a lion; he shall roar fearfully, and all towns and provinces shall tremble before his horns. And during his time the rainbow shall appear in heaven, and there shall be all kinds of signs in heaven, and upon the earth shall be heard the noise of thunders and the falling of many towns. The earth shall be cloven asunder, buildings shall be overthrown from their foundations, and her paths shall be of fire. And there shall be fightings in it and in thee, the Seven-Hills; and thy gorgeous *buildings* shall be burnt with fire,

and thy glory shall be razed to the ground, and thy children shall moan in thee, and thy great joy shall turn into mourning, and thy children shall drag along the ground the bodies of thy great ones. Suddenly a storm shall come down from heaven and shall cover the earth, and dragon-like peoples shall appear on earth, and many shall grow poor, and many indigent people shall grow rich, and a great riot shall take place in thee. Ye warriors in Thrace and in Cilicia! shout with arms and swords!

And at that time the wild beast shall send his sword to the east, and shall not be able to prevail; and a man who is shaped like a dragon from the loins upward, shall despise him; and with this man he shall send his second sword to the west, and he shall not be able to conquer him, and the dragon shall be despised by the dog, The wild beast shall be oppressed by the dog through many presents and much gold and riches. And the dog shall rise up against the wild beast, and shall make his whelps rise against the throne of the wild beast and against the sceptres; and the dog shall cause the wild beast to perish and his dens to be captured. And the dogs

shall drive out the wild beast, and all men shall perceive that the dog persecutes the lion. And the lion shall return and shall slay the dog and his whelps. And the lion shall roar with a very great roaring, and his roaring shall be heard throughout all the towns and provinces, and his dens shall inspire terror. And men shall be disconcerted amongst themselves on account of the roaring of the lion, and of the death of the dog.

« And the second dog, by transforming his tongue, shall drive back the lion to his den, and shall depart from him when he shall no longer be able to resist him. And the dog's whelp shall conceal himself for times, and for a time, and for an hour, and in his time he shall reign, and his name shall be « Whelp of dog, » which being translated means : « *King* of peoples. » And the wild beast shall root out the remembrance of the dog. As they shall have known it previously, they shall spread calumny about him, and they will destroy his image in his town, and many shall meditate slaying him in the wild beast's den, and they shall not resist him. And his colleagues in authority shall die by the sword in another town, and well shall they know

the prayers of the priest for the sake of the unknown ones. And one of the great ones, a young man from amongst the warriors of the wild beast, will send to the beast many people bound hand and foot. And then when the wild beast shall make many his servants from amongst the different peoples, and as a lord shall call them to him, another man shall present himself unto him and shall take him in his bosom. And he shall drive away the warrior men, and he himself shall be driven away by them, and shall flee from them on foot, and nobody shall overtake him, for he is swift of foot, and he shall flee to the wild beast and shall enter into his bosom. And the little wild beast shall go out unto him and shall be inspired with courage; and the big wild beast shall make him to sit on his throne, and cause him to be his colleague in authority and on the throne a substitute for himself. And the two *wild beasts* shall dwell in one cavern; the whelp shall be emboldened to make war, and the wild beast shall return to his own land from whence he came. And the little wild beast shall occupy his place until a certain time, being crowned king by no one, but through his own violence; and he shall come into

the snares of the kingdom, and the young wild beast shall return to the big wild beast. And leaving the snares to him who made them, he shall rule over thee, the Seven-Hills, and shall oppress thee. His rejoicing shall be great, he will give himself up to pleasure and be beloved by the great ones, but many shall hate him. He shall grant life and abundance, and the dragon shall play with him, and with the hunting rod *of the wild beast* shall drag him along.

« Woe to thee in that time, thou Seven-Hills, Babylon! when the widow shall reign, and the dragon shall drive away the stranger, and the stranger that is called Salamander shall flee, turning his face toward the islands; — gold and silver and precious stones, and the diadems of the sceptres; and he who is in the bosom of the wild beast, tripled by the Persian people of Carthage, [1] — none of the men shall drive him away because of the love of the dragon and of thy great splendour that was in thee. And he shall be driven about from land to land, and shall be oppressed by the strangers. And being oppressed by the

1. Literal translation; all this part of the Armenian text is unintelligible.

strangers in sustenance and by journeys, he shall send up his sighs unto his Creator along with his innocent ones. And the hunting-rod which came forth from the wild beast shall be allied with the dog, and the dragon shall occupy the place of oppression and of trial, — following with his worthless thrones,[1] — and shall make war on the holy place. And the dragon with his tongue shall utter threats against holy men and against the holy relics; and shall suppress the government of the patriarchs, and take by force the holy churches; and they who shall dwell in the holes and the caves and in the clefts of the earth, shall come unto thee, the Seven-Hills, to escape from the tyranny of the dragon.

« And after all this they shall shake off the dust from their feet in thee, suffering martyrdom at his hands. Then the beauty of thy magnificence shall be burnt with fire; and a young man shall flee away under pretence of carrying with his hunting-rod the first wild beast, who is called Salamander.[2] Then in that time the dragon shall suffer oppression, and he shall be taken by his

1. Unintelligible.
2. Another text has « Theodosius. »

successors, and shall be bound by those that are at his left, and nobody shall receive him, because he shed the blood of holy men in the towns and in the provinces. And he shall flee into the holy temple which he previously had usurped, and nobody shall receive him, for plagues from heaven shall be upon him. And the young man shall come to Salamander, and he shall cause the stranger to advance before the dragon; and the dragon seeing him shall flee away from him, and the stranger shall not slay the dragon; he will keep him away from his presence. And the young man shall fall, and great shall his fall be; and the widow shall not escape; and they shall cause her to see the stranger and his colleague on the throne, and she shall become tributary in the tabernacles of him who created her, and at her throne shall be required the blood of her father. And in a short time the stranger shall become great, and there shall be abundance in thee, O Seven-hills! and many shall die amongst the men who are assembled in thee from the towns and provinces.

« And at that time there shall be earthquakes in divers places, and they shall hear the voice of many people and they will

not believe. And thy wealth and thy glory made thee as sad as thou wast proud before; and thine ambition humbled thee; but great abundance and beauty shall be in thee. The end of the time shall come to thee, and from thee shall come forth the hunting-rod that proceeds from the wild beast, and he will go to the dwellings of the strangers. Then thy daughters shall adorn themselves to be a snare to the young men to kill many of them, and thy great ones shall fall, and many tribulations and troubles shall take place.

« Then the angel of death shall strike thee with all the towns and provinces, and violent deaths shall be sent down from heaven. Suddenly he shall be excited against the earth; the earth shall shake and the temples shall fall, *and the houses shall become graves.* And the sea shall make its waves foam up, and shall cover men, and there shall be some who shall flee away and be saved. Then a gathering of angels shall take place, and they shall present themselves in prayer before the throne.

« Then shalt thou, O Seven-Hills, Babylon! mourn for thy children, lying in sackcloth and casting ashes on thy head, when thou shalt see men perish on account of their

sins and transgressions; both men with children and women with sucking babes shall perish, because the Lord's wrath is upon them. Thy bulwarks shall be cloven asunder and thy tabernacles shall be razed to the ground; sucking children with *parched* mouths shall cry unto God, and thy priests shall fret themselves and weep. Thy great ones, thy sceptres and thy citizens shall mourn sorely, and thy travellers shall be in pain; thy bunches of grapes shall fall, and thy vineyards shall fail. The earth shall be cleft with a great shock and shall cause men to perish, from the sucking child to the old man. But the Lord shall not cause thee to perish wholly, O thou Seven-Hills! for the time of thy destruction is not yet come; the gulf shall open to swallow up men, but it shall not engulf them, for thy time is not yet come. Torments are prepared for thee, for thou hast committed all kinds of iniquity, having received the earth in *thy bosom*, and men shall be in great anguish until the Lord shall send from heaven to destroy them.

« But the counsels of the Lord shall appear from the punishment that must take place, and those who have found refuge in thee shall suffer torments. The people that

placed their hope in thee, and the hunting-rod, shall make thee perish. The whelp shall drive away the whelp, requiring the blood of his fathers, and of his own will shall he give himself up to strangers, *to the dogs and to their companions*. And he shall raise up tongues and peoples and shall rule over many nations; and *the two* dogs shall fight against *one another*, and shall destroy each other.

« Woe, when the widow shall reign, and shall secretly conspire against the strangers! and the other stranger will seek her ruin and shall perfidiously destroy her. And those days shall be painful and calamitous. The children of the sceptres shall be in tumult and shall fight against one another, and then men shall suffer much pain and misery, such as they have never before known. And the prince, the believer, shall not trust in the Salamander, because he is a stranger, and they shall receive from his people what they did not ask. And the Salamander would fain flee away, but he shall not be able, for Placitas shall reach him and shall kill him.

« And the other sceptre shall rule in thee, O Seven-Hills, and many afflictions shall take place. A poor man shall come up who

shall not acknowledge favours; a haughty man, fond of gold, warlike, and his name is Orloghius[1]; and his throne shall last few days, and he shall be swift to anger. And his nobles shall hate him, and his townsmen shall be vexed. Wrath from heaven shall be during his days; many times he shall harass Babylon. During the time of his reign sad news shall arrive for thee, and the troops of barbarians shall alarm thee and they shall not fight.

« Then another tyrant king shall come up, and shall fight against him and shall drive him away; and he will slay him with great affliction and groaning. And this king shall reign and shall take hold of the sceptre that is in thee, the Seven-Hills! and he shall be the greatest among very great and glorious thrones, and that man shall be valiant on the right hand and on the left. And during his time there shall be a great famine and not a small one, and the earth shall become uninhabited by men; abundant water-courses shall flow out, and the sky shall become gloomy and agitated, thy vineyards shall diminish, thy beauties shall be deformed, the days shall be shortened and one

1. Another text has « Lucius. »

day shall be dwarfed to six hours. Woe, to the men that shall be in that time!

« And the king shall turn his face to the west. Then woe to thee, the Seven-Hills, when thy king is a young man. In that time a great peril shall overtake thee; there shall be a man who shall know his brother's wife, and the son his mother, and the daughter shall go up to her father's bed, the brother shall know his sister, and there shall be multiplied blasphemies, murders, oaths, calumnies, falsehoods, obscenities, sufferings, usurpations, hatred, mutinies, and bloodshed in the temple of the holy ministers. And kings shall arise against kings, princes against princes, the powerful against the poor, and the rich and the poor shall perish. And Bithynia, which is on the sea-shore, shall be destroyed by an earthquake: and the waves of the sea shall mount up and overflow and cover the foundations of Bithynia, as far as the little town of Nicomedia. And again another king shall arise, and his time shall be for a few days only. He shall be wicked and very terrible. And henceforth there shall be no good season, but a bad one; his son shall make war against him and shall destroy him by the sword.

« And another king shall arise *of another religion*, an Arian, and *shall draw* all to himself. Woe to thee, O Seven-Hills, at that time, for more than all *thou shalt mourn for thyself* and thy boundaries! After this, kings and princes, and chiefs and champions shall rise against towns and provinces and places, and there shall be riots and confusions amongst men. A barbarous people shall fall upon the towns and the provinces; and, because of the multitude of the people, the earth shall sink seventy-three cubits. And thou, O Seven-Hills, shalt not be vexed by them; but a war of thine own shall afflict thee, and the beauty of the earth shall diminish in thee; wrath from heaven shall be upon thee and a great scourge; and a pillar of fire shall appear stretching from heaven to earth. Then thy kingdom shall be removed and thou shalt remain in eternal pollution, *and thus thou shalt be consumed by dearth*. And a *prince of a little moment* shall bring the other sceptre into the other town, and arrows of fire shall be showered from heaven, and many signs and wonders shall be shown.

Then the Antichrist shall rule, and men shall turn aside from the worship of God and become unbelievers, through the com-

ing of him whom they did not seek nor expect. who was an adversary unto all. *This man shall be conceived and born of an unholy virgin;* and the sceptre of imposture shall seize upon the human race during three times and half a time. He will bring the souls of many to perdition, to be partakers of hell for ever. Then the angels shall be in anxiety, when they shall see these signs that he shewed previously.

« And when pious men learn this, they will know and mark the adversary of all mankind, whose signs are these: *The joints of his knees are stiff, he is crippled in body,* smooth-browed, crooked-fingered, long-headed, charming, boastful, intelligent, laughing sweetly, a Seer, discreet. sprightly, meek, quiet, a wonder-worker, having near him the souls of the lost, drawing bread out of stones, making the blind to see, the lame to walk, and removing mountains from place to place. All this he will perform in semblance, and many shall believe in him. Woe. to them who shall believe in him and shall take his mark! their *eyes shall be closed* and turn no more unto Him in Whom they before had hoped.

« After this a very great famine shall come. and the heavens *shall not shower*

down rain, and the earth shall not put forth grass; all the fruits shall dry up, and all the inhabitants of the provinces and the towns shall bewail themselves; they shall flee, and they shall not be able to escape, from the east to the west, and from the west to the east; but they that dwell among the mountains, and in the caverns, and in the hollows, and in the clefts of the earth, they only shall be able to flee until the Second coming of Him Who was born of the holy virgin. Then His elect ones shall be known, and they shall see the final coming of the Lord. He shall approach and many shall be judged; there shall be sounds from heaven and much tribulation throughout the world. Woe, to them that are with child and to them that give suck, in the last days! Woe, to the intemperate and to them who shall believe in the Adversary! Woe, to them who worshipped him and declared themselves eager for his coming!

« And after all this has come to pass, and the Saints and righteous men have suffered torments through poverty and tyranny, then shall the end come. And some amongst men shall point out traces and shall recognize the Seven-Hills, and shall say: 'Has this ever been a city'! And a wo-

man shall go over to the east and to the west, to the north and to the south, and shall find no fruit, but shall find only an olive-tree; and she shall embrace the olive-tree, she shall sigh and say: 'Blessed be he who planted this tree;' and in the same spot her soul shall depart from her.

» Then the sun shall be turned into darkness, and the moon into blood, and the stars shall fall down like leaves, and the heavens shall be rolled together as a scroll, and the sea shall bubble up from its depths, and shall overflow to cover all men, and everything shall be burnt and dried by the wind. And the angels of fire shall come down from heaven, and all the universe shall be set on fire. Mice shall appear, flame-shaped and of copper, and like to them, flesh eating savage beasts, shall come out of the mountains and they shall not fear; *and he for whom the land of the ungodly* sought, shall perish, and the Righteous shall be caught up unto the Father, for a decree has gone out from the Lord. Thrones *shall be set up* and Books shall be opened, thrones of judgment shall be established, the angels shall sound the trumpet, the Righteous shall rejoice and shall give glory to the Father. and they shall be judged according to their deeds.

« But only the Lord is the Righteous Judge. And all his works, and all mankind shall open their mouths, and shall cry and say: ‘O Lord, Thou Who art the Lord! lead us not into temptation, but deliver us from evil. For thou, O Lord, Who knowest and perceivest that we are not able to bear it, for we are made of flesh, as a beneficent and kindly Father, have pity upon us. For Thine is the glory, now and ever and unto all ages. Amen.’ »

THE TESTAMENTS

OF THE XII PATRIARCHS

CONCERNING THE TESTAMENTS

OF THE XII PATRIARCHS

In the Armenian Library of St. Lazarus, in Venice, there are five Armenian MSS., in which the Testaments of the XII Patriarchs are contained.

The oldest of these MSS. is a small one 5 × 7 inches — numbered 345. It is on paper and it was written in the year 1220.

This same MS. contains also the « History of the Prophet Jeremiah, » the English translation of which forms part of the present work.

The second MS. containing the XII Testaments — $7\frac{1}{2}$ × 11 inches, — numbered 280. is on paper in double columns of 42 lines each, and was written in the year 1418. It is this text that has been published in the Armenian edition, and from which this English translation has been made. I

however thought it necessary to embody in it the principal variants of the other MSS., marking them in italics.

This same MS. contains also the « History of Assaneth. »

The third MS. is numbered 679. It is written on paper, — 6 x 10 inches, — in double columns of 26 lines each. It has no date, but it seems to belong to the Fifteenth or the beginning of the Sixteenth Century.

The fourth MS. — 8 x 10 inches, — is a Bible, numbered 229, on vellum, in double columns of 50 lines each, written in the year 1655, in very fine writing.

The fifth MS., containing the XII Testaments, — 7 x 10 inches, — numbered 1366, is a Bible, written on paper, in double columns of 43 lines each. It has no date, but it seems to have been written in the Sixteenth Century.

Concerning the authorship of the XII Testaments the opinions of the critics differ. It is however proved that the author was a Judæo-Christian, well versed in the written and oral traditions, as well as in the rites, geography, and history of the Hebrews. The time they were written is supposed

to have been the end of the First, or the beginning of the Second Century, and they were written in Palestine.

Another problem has been to ascertain in what language they were written.

Critics, taking into consideration the Greek text, think they were written in Hellenistic Greek. However they admit the probability of there having existed a Hebrew work, on which the Greek was modelled.

Much having been written by critics about these XII Testaments, those who are interested in such researches, may consult the valuable work published by Rev. Robert Sinker, M. A., entitled — « THE TESTAMENTS OF THE XII PATRIARCHS, — AN ATTEMPT TO ESTIMATE THEIR HISTORIC AND DOGMATIC WORTH. »

The Armenian version, it seems, was written in the Sixth or Seventh Century, and the numerous variations that have been noted in it, in which it differs from the Greek, lead one to suppose that it might have been translated from the Greek, but from a different text.

However the Armenian MSS. in which these Testaments are contained, are so cor-

rupt, that in many cases it is impossible to make out the right sense. I must therefore say, that the Rev. R. Sinker's translation has afforded me great help in making my English translation from the Armenian.

THE TESTAMENTS

OF THE XII PATRIARCHS

I.

THE TESTAMENT OF REUBEN

The order of the testament of Reuben, the things which he commanded unto his sons, while he was sick, two years after Joseph's death. His sons, and the sons of his sons gathered together to visit him; and he arose and sat, and said unto them: « My children, behold, I am dying and go to my fathers. » And seeing there Judah, and Gad, and Asher his brethren, he said to them: « Raise me up, my brethren, that I may tell to my brethren and to my children what secret I have in my heart, for shortly I shall be exhausted. » And he arose and kissed them, and weeping, said: « Hear, my children, what I command you, and

give ear to Reuben your father. Behold, I call to witness against you this day the God of heaven that ye should not walk in the ignorance and in the spirit of youth, into which I threw myself, and defiled the bed of Jacob my father. Wherefore I also tell you, I have been smitten in my loins for seven years with sore *plagues:* and had not Jacob my father prayed the Lord for me, the Lord would have destroyed me. I was thirty years old when I committed that evil before the Lord, and seven months I was sick unto death. And thereafter I repented for seven years before the Lord with all the willingness of my mind, and I drank neither wine nor any strong drink; and no flesh entered into my mouth, nor did I eat any pleasant bread, while mourning over my sins, for they were very great, and never in Israel had there been the like.

» And now hear, my children, what I have seen in my repentance concerning the seven spirits of error; for seven spirits are given from Belial against man, and they are the Chiefs of the works of mankind: and again seven spirits are given over all created beings, that in them should be done all the works of men. The first is the spirit

of life, with which all creatures were created. The second is the spirit of sight, in which is the seat of desire. The third is the spirit of hearing, through which teaching is heard. The fourth is that of smelling, with which taste is given to draw air and breath. The fifth is that of speech, from which comes knowledge. The sixth is the spirit of taste, from which comes the eating and the drinking of men, and strength is founded upon it; for food is *strength.* The seventh is the spirit of begetting and love, through which they know one another through love *of pleasure,* whence comes sin; wherefore in the order of creation it is the last and the first of youth; because it is filled with ignorance, and leads the youth as a blind man to an abyss, and as a brute to a precipice.

» And above all these there is an eighth spirit, that of sleep, from whence comes the immobility of nature, and which is the image of death. Now with these seven spirits is mingled the spirit of error. The first, the spirit of fornication, lies in the nature and in the senses. The second, the spirit of avarice, lies in the belly. The third, the spirit of quarrelsomeness lies in the liver and in the gall. The fourth, is the spirit

of contentment in the artifices through which man may be fair in seeming. The fifth is the spirit of arrogance, with which a man boasts, and grows haughty in his thoughts. The sixth is the spirit of lying, of perdition and of jealousy, to feign words and to conceal deeds from man's kindred and his family. The seventh is the spirit of injustice, and from which come theft and spoliation; with which man does after the pleasure of his heart, because injustice co-operates with all the other spirits in their traffic. And besides all these, an eighth spirit is conjoined with these spirits, which is that of error and fantasy, and so perishes all youth, for they blind the mind to truth, and understand not the law of God, and listen not to the admonitions of their fathers; so I also did err in my youth.

» And now, my children, love the truth, and it shall preserve you: and I warn you, hearken unto Reuben your father; look not into the face of women, and be not intriguers with married women, nor seek after the beauty and the *affairs of women.* For had I not seen Bilhah washing herself secretly, I never should have fallen into such very great sin; for my mind being beset by the nakedness of women, left me not free until I committed the abomination.

Now while Jacob my father had gone to Isaac his father, and while we were in Gater, near to Ephratha of Benjamin, Bilhah was drunk and lay asleep, having stripped herself naked of her clothes; and she was in her chamber; and I went in and seeing her nakedness I wrought the impiety, and leaving her sleeping I went away. And forthwith the Lord's angel revealed to my father Jacob my ungodliness, which I had committed; and Jacob came and mourned over me: and he knew Bilhah no more.

» Now behold not the beauty of women, and muse not upon their doings, but walk with a pure mind in the fear of the Lord, and exercise yourselves in works of righteousness, and occupy yourselves in study, and in your business as shepherds, until the Lord give you for wives, whom He will, that ye suffer not as I did. For until the death of my father I had not boldness to look into the face of Jacob, or to speak freely to any of my brethren because of my offence; and until now my conscience oppresses me on account of my sin. And my father many times comforted me, and said that he had entreated the Lord for me that the anger of the Lord might pass away from me, even as the Lord had shewed him. And

since that time I have lived in repentance, and have fasted and sinned not.

» Therefore, my children, observe what I command you and sin not, that your soul perish not, *for fornication* separates from God and brings man near to idolatry; for it deceives the mind and the thoughts, and brings down young men into hell before their time. Fornication has destroyed many; for though a men be old, or noble, it makes him to become a scorn and a laughing-stock for Belial and for the sons of men.

» Now because Joseph preserved himself from every woman, and purified his mind from all fornication, he found favour before the Lord and men. The Egyptian woman did many things unto him; she prayed to the magicians and offered him love-potions, but the thoughts of his heart did not admit the evil passion, therefore the God of our fathers delivered him from every visible and invisible death. For if wickedness overcome not our heart, Belial cannot prevail against us.

» Wicked are women, my children; because, since they have neither power *nor strength* over men, they deal deceitfully through the outward countenance, as to how

they may draw them to themselves; and when they cannot prevail against the strength of any one, they fight by craft against him. On account of this the angel of the Lord told me also and taught me that women in the inspirations of fornication are weaker than men, and they devise in their heart against men, as to how they may deceive them. First they instil the poison by the glance of their eye, and seduce the mind, and then they make them captives by their doings, for a woman cannot constrain a man.

» Therefore flee fornication, my children, and command your wives and your daughters, that they adorn not their heads and their faces in order to seduce the mind; for every woman who deals deceitfully with these things is doomed to everlasting punishment. For thus they seduced the watchers before the flood; and as these beheld them continually, their passions were inflamed, and in their thought they committed the act; they transformed themselves into the shape of men, and while their husbands knew them, they appeared unto them: and they entertaining in their minds thedesire for their apparitions, brought forth the giants: for the watchers appeared unto them as reaching unto heaven.

Keep yourselves, therefore, from fornication; and if you wish to be pure in your mind, guard your senses against every woman. And command them also not to uncover themselves before their husbands, that they also be pure in their mind. For frequent meetings, although no ungodly act be committed, are to them as an impure disease, and to you a great reproach, because fornication has not in itself any godliness, and all jealousy dwells in the desire. — [1] Therefore ye also will be jealous and will seek to be exalted over them; for God has made a choice between them and Levi, who shall teach the law of the Lord, and gave him the sovereignty, and after him to Judah, and to me, and to Dan and Joseph to be for rulers after them. — Therefore I command you to hearken to Levi, because he shall notify *the law of the Lord*, and he shall perform justice in the judgments, and shall offer sacrifices for all Israel, until the completion of the times when Christ shall be the Priest of the covenant, as the Lord said.

I adjure you by the God of heaven, to walk in truth each one of you with his

1. Here the MS seems altered. I give the literal translation.

neighbour, and love mutually your brethren, and draw near to Levi in meekness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because the Lord has chosen to reign through him over all the people. And worship his seed, because he shall die for you in visible and invisible wars and he shall be among you an everlasting king. »

Then Reuben died, after having given this command to his sons. And they put him in a coffin, in Egypt, until the time when they took him away from the land of the Egyptians, and buried him in the double cave where their fathers were.

II.

THE TESTAMENT OF SIMEON

The order of the words of the testament of Simeon, what things he spake to his sons *when he was near to die, after* the hundred and twenty-*fifth* year of his life, *and in the second year after Joseph's death.* While he was sick, his sons came to see him; and Simeon, strengthening himself sat up, and kissed them, and said to them: « Hearken to me, my children, hearken to Simeon your father, what things I have in my heart to tell you. I was born of Jacob my father, his second son, and Leah my mother called my name Simeon, because the Lord heard her prayer. I became very strong; no deed frightened me, nor was I afraid of anything; for my heart was hard and my liver inflexible, and my bowels felt no compassion; because valour is given from the Most High to every man, in the soul and in the body. But, at that time I was jealous of Joseph

because my father loved him, and I determined in my heart to kill him: because the *prince of error excited my jealousy, and the spirit of jealousy* blinded my mind, and let me not regard him as a brother, nor spare Jacob my father *grown old*. But *his God, and the God of his fathers, of Jacob, of Isaac and of Abraham*, sent forth his angel and delivered him out of my hands.

» Now when I went unto Shechem to bring ointment for *the sheep* of our flocks, and Reuben was in our courtyard,[1] where were our necessaries and all our stores, Judah our brother sold Joseph to the Ishmaelites. And when Reuben our brother came, he was grieved, for he hoped *to deliver him* and to restore him to his father. But *when I came* I was wroth against Dan, because he let him go away alive; and for five months I continued to be wroth against him. However the Lord withheld me and restrained the strength of my hand, for my right hand was withered for sixty[2] days, and I knew, my children, that on account of Joseph this happened to me. Then I repented, and wept, and shed tears and entreated God *that he would again restore my*

1. Another MS., « Dotham. »
2. Another MS., for « thirty days. »

hand unto me; and I purged myself from envy and from all pollution; for I knew that I had contrived evil things against the Lord and Jacob my father, *on account of* Joseph, in that I envied him, together with my brethren.

» And now, my children, keep yourselves from the spirit of deceit and from envy; for envy rules over the whole mind of man and lets him not do any good thing, but always suggests to him to slay him whom he envies; nevertheless he who is envied ever flourishes, and he that envies is consumed and fades away. Two years I afflicted myself with fasting in the fear of the Lord, and knew that the deliverance from envy came from the fear of the Lord; for if a man make the Lord his refuge, the evil spirit flees away from him, and his mind becomes peaceful; and then he feels compassion for him whom he envied, and reproves not them that love him, and so ceases from his envy.

» Then my father, because he saw that I was sad, spake unto me, saying: '*Why lookest thou so sad?*' And I *for a pretence* told him I was pained in my liver, for I mourned more than all my brethren, because I was the cause of the selling of Joseph. And

when we went down into Egypt, and Joseph bound me only as a spy, I knew that I was suffering justly, and I was not grieved. But Joseph was a good man, and had within him the Spirit of God; he was compassionate and pitiful, he did not cherish any rancour against me, but he loved me like the rest of his brethren. Therefore, my brethren and my children, keep yourselves from all jealousy and from the evil eye, and walk in simplicity of mind and with a holy heart, remembering Joseph our brother, that God may give you grace and glory and blessings upon your heads, such as you saw *were bestowed on Joseph.* For all the days of his life he did not reproach us concerning these things; but he loved us as his own soul, and glorified us more than his own sons, and granted to us all riches in cattle and fruits and all good things. Ye also, my children, let each one love his brother with a good heart, and remove from you the spirit of envy: for envy debases the body and destroys the soul; because its fruits are anger and war; and wrath stirs up man and renders him unreasonable, moreover it takes away sleep, and brings agitation to his soul, and trembling to his body. And even in sleep an evil jeal-

ousy presents itself and devours him, and with wicked spirits disturbs his soul, and frightens his body and troubles his mind, and as having in itself a wicked and poisonous spirit, so appears it to men. Therefore Joseph was good and of a fair countenance, because in him there dwelt not any kind of wickedness, for the face shows the trouble of the heart.

» And now, my children, make your hearts good before God, and set aright your ways before men. Keep yourselves from fornication, for fornication is the mother of all evils, separating from God, and bringing man near to Belial. For I have seen that which is written in the book of Enoch, that your sons shall be corrupted by fornication, and shall injure Levi with the sword; but they shall not prevail against Levi, for he fights the Lord's battle and shall conquer your hosts. And *they shall be renowned*, and ye shall be a few, divided, in Judah and Levi, and there shall be none of you a ruler, as also Jacob our father prophesied in his blessing. Behold, I have told you all *the offences of your sons*, that I may be guiltless of your sins. For if ye remove from you envy and all stiffneckedness, my bones shall flourish as a rose in Israel, and my flesh as a lily in

Jacob. and my odour shall smell as the odour of Lebanus. and as cedars shall be multiplied from me, holy ones for ever, and the branches *of Judah* shall stretch out afar off. Then shall perish the seed of Canaan, and there shall not be a remnant to Amalek, and all the Hittites shall be destroyed, the land of Ham shall be wasted, and all the people shall perish. Then all the earth shall rest from trouble, and all that is under heaven from war.

» And then shall Shem[1] be glorified, because the Lord God, the Mighty One of Israel, shall be glorified on earth, and he shall appear as a man *and cause salvation once more.* Then all the spirits of deceit of Belial shall be given to be trampled upon, and men shall reign over all wicked spirits. Then we shall arise in joy and we shall bless the Most High for His wonders, because God having taken a body, and having walked and eaten with men, has saved men.

» And now, my children, hearken unto me, for we shall be redeemed through Levi and Judah. Be not lifted up against these two brothers, for our salvation shall spring out

1. Another MS. has Seth.

of them. For the Lord shall raise up from Levi as it were a High Priest, and from Judah as it were a King, *God and Man*, and he shall save all people and nations of men. Wherefore I command you, and do you also command your children, that they should keep these commandments throughout their generations. »

And Simeon made an end of commanding his sons, and slept with his fathers, at the age of an hundred and twenty-five years. And they put him in a coffin of shittim-wood, to remove his bones to Hebron. And they removed him secretly during a war of the Egyptians; for the Egyptians guarded the bones of Joseph in the dwellings of the kings; for the enchanters and the sorcerers had told them that at the departure of Joseph's bones from Egypt, throughout all Egypt there should be darkness, and storm, and gloom, and very great plagues, so that even with lamps they should not be able to recognize each one his own brother.

And the brethren and children of Simeon mourned for their father; and they were in Egypt until the day of their departure through the hand of Moses.

III.

THE TESTAMENT OF LEVI

SON OF JACOB,

CONCERNING THE PRIESTHOOD AND PRIDE.

The order of the words of Levi, *what soever things he commanded his sons* before he died, concerning to all they should do, and what things should happen to them until the day of judgment. For *while he was in health* it was shown to him in a vision, that he was going to die; so he commanded his brethren and his sons to gather themselves together, and it came to pass, when they were gathered together, he said to them:

» I, Levi, was conceived in joy and born in Haran; and eight years after I came with my father to Shechem. And I was a young man about twenty years old when we were in Shechem and took vengeance on the Amorites, I and Simeon my brother,

on account of our sister Dinah. Now, when I was feeding the flocks in Abelmaul, the Spirit of wisdom from the Lord came upon me, and I saw that all men were led astray in their ways, as if unrighteousness had built among them walls, and they sat in unrighteousness as if upon towers. And I was grieved for the sons of men, and I prayed to the Lord to save them. Then there fell upon me a sleep, and I beheld a high mountain, the Mountain of Shields, which is in Abelmaul, *and I stood upon the mountain.* And, lo, the heavens were opened, and the angel of God came to me, saying: 'Levi, come, enter here.' And I entered into the first heaven, *and he made me pass over and brought me* unto the second heaven, and I saw there *much* water hanging between the two heavens. And again I saw another heaven far brighter and clearer than the first two, for there was in it an immense height. And I said to the angel: 'Wherefore is this so?'

» And the angel said to me: 'Wonder not at that, for thou shalt see four other heavens brighter than these and incomprehensible. For if thou shouldest come thither, thou shalt stand near the Lord, and shalt be his minister, and shalt publish His mys-

teries to men, and shalt make known that which concerns the salvation of Israel. And know that by thee and Judah the Lord shall appear among men, and thy life shall be the Lord's portion, and He shall be thy fields and vineyards and fruits, and treasure of gold and silver.

‘Hear then, concerning the seven heavens. That which is the lowest, for this cause is gloomy, because it sees the iniquities of men. The second has fire, snow and ice, *ready* for the day of the sentence of the Lord, in the righteous judgment of God; and in it are all the spirits who go forth for vengeance on the wicked. In the third are the armies of the *angels* which are ordained for the day of judgment, to take vengeance on Belial for deceiving the righteous. And in the fourth which is above these, are the saints of God; for in the highest of all dwells the *great* glory of God, in the Holy of Holies, far above all holiness. And in the heaven next to it are the angels of the presence of the Lord, ministers and propitiators in the sight of the Lord for *all* the errors of ignorance of the righteous; and they offer to the Lord a reasonable sweet savour and a bloodless offering. And in the heaven within this are the angels who

bring the answers to the angels of the presence of the Lord. And in the heaven which is after this, are the thrones, and the dominions, in which praise is continually offered to God. Wherefore when the Lord looks upon us, all of us are shaken, the heavens, the earth, and the depths are shaken at the presence of His majesty; but the sons of men are not aware of all these things, and therefore they sin and provoke the Most High to anger.

» 'Now, therefore, know that the Lord will execute judgment upon the sons of men. For the rocks shall be rent, and the sun shall be darkened, and the waters shall be dried up, and the fire shall become white,[1] and all creation shall be trembling, and hell shall be carried away captive through the suffering of the Most High, and the invisible spirits shall melt away; but men who believe not shall remain in their iniquity, therefore they shall be condemned to torments.

» 'Behold, the Most High has heard thy prayer and has separated thee from iniquity, that thou shouldest become to Him a servant, and a son, and a faithful minister of His

1. Probably « shall be destroyed. »

presence; and the light of His knowledge shall enlighten thee, that thou shouldest shine in Jacob, and as the sun thou shalt shine before all the seed of Israel. And a blessing shall be given to thee and to all thy seed, until the Lord shall visit all the Heathen through the mercy of His Son, for ever. But thy sons shall lay hands upon Him, and they shall crucify Him; and therefore understanding and knowledge have been given to thee, that thou shouldest warn *thy* sons *to do Him no wrong;* for he that blesses Him shall be blessed, and he that curses Him shall destroy his soul.'

» And the angel opened to me the gate of heaven, and I saw the holy temple, and the Most High upon a throne of glory. And He said to me: 'Levi, I have given thee *the blessing* of the Priesthood, until I shall come and dwell in the midst of Israel.'

» Then the angel of the Lord brought me to the earth and gave me a shield and a sword, saying: 'Go and take vengeance on the Shechemites because of Dinah, thy sister, and I will be with thee, for the Lord has sent me.'

» And at that time I wrought destruction among the sons of Hamor, as it is written

in the heavenly tablets. And I said to him: 'I pray thee, O Lord, tell me thy name, that I may call upon thee in the day of my tribulation.'

» And he said: 'I am the guardian of the people of Israel, that they should not perish to the last, for *every* evil spirit fights against them.'

» And thereafter I awoke from my sleep, and gave blessing to the Most High and to His angel, the guardian of the people of Israel, and to all the choirs of the righteous.

» And while I was coming to my father I found a shield of brass, wherefore *I called* the name of that mountain « Shield, » which is near Gebal, on the right side of Abima.[1] And I kept these things in my heart. *Then I took counsel with my father,* and with Reuben my brother, that they should bid to the sons of Hamor that they should circumcise themselves; for I was jealous *of the reproach* they had wrought in Israel. And first, I slaughtered the Shechemites, and Simeon the Amorites. And afterwards our brethren came and smote the city with the edge of the sword; and our father heard

1. The Greek has « Abila. »

of it and was wroth and became very grieved; because they first had received circumcision, and after that they had been put to death. Wherefore in his blessings he dealt otherwise. Indeed we sinned, for we did this thing against his will.

» And in that day I fell ill. But I had seen that the sentence *of God's wrath* was for evil upon the Shechemites; for they would do to Sarah the same. and they persecuted Abraham when a stranger, and they harassed his flocks while they were with young, and sore tormented Amblac who was born in his house; for thus they did to all strangers, taking away their wives by force, and driving away the men themselves; and *the wrath of the Lord* came upon them to the uttermost.

» And I said to my father: 'Be not angry, my lord Jacob, because by thee shall the Lord destroy the Canaanites. and shall give to thee their land, and after thee to thy seed. And henceforth Shechem shall be called the city of foolish people; for as one might deceive a fool, so did we deceive them; because they committed a folly in Israel and defiled my sister.'

» And *departing* from thence we came to Bethel, and there again a vision appeared

to me like unto the former one, after seventy days. And there I saw seven men in white raiment saying to me: 'Arise, and put on the robe of the priesthood, and set the crown of righteousness on thy head; *and the breast-plate of knowledge, and the alb of truth, and the lamina*[1] *of faith, and the symbolical ornament upon thy shoulders, and the ephod of prophecy.*' And each one of them taking each of these things put them on me, saying: 'From henceforth be thou a priest of the Lord, thou and thy seed, for ever.'

» And the first anointed me with holy oil, and gave me a rod of judgment. And the second washed me with pure water, and fed me with bread and holy wine, and clothed me with a fine and glorious robe. And the third arrayed me in fine linen like to an ephod. And the fourth put around my loins a girdle like to purple. And the fifth gave to me a branch of rich olive. And the sixth put a crown of priesthood on my head. And the seventh filled my hands with incense that I might minister as a priest in the presence of the Lord, and he said to me: 'Levi, thy seed shall be divided

1. Thus the Armenian text ղթիթղուն. Gr. Πέταλον.

into three branches, for a sign of the glory of the Lord Who is to come; because the Lord aforetime entrusted His inheritance to thee, no one shall be greater than thou; the second shall be a High Priest; and the third shall be called with a new name, for He shall arise as King from Judah, *and shall show mercy to all the nations of the Gentiles.* And no man can declare His coming as prophet of the Most High of the seed of Abraham our father. Every desirable thing in Israel shall be *for thee and for thy seed;* and ye shall eat all that is pleasant to look upon, and thy seed shall eat at the Lord's table. And of it shall be high priests and judges, and by their mouth the sanctuary of the Lord shall be guarded.'

» And when I awoke from my sleep I was astonished, for this vision was like to the first. And I hid it in my heart until this day.

» And after two days I and Judah went up to Isaac, *the father of our father,* and he blessed me according to all that I had seen in the vision; and he would not come with us to Bethel. And Jacob my father saw in a vision concerning me that I should be to them a priest before the Lord; and he rose up in the morning and offered

tithes into my hands. And we came into Hebron to dwell there; and Isaac called me very often and put me in remembrance of the law of the Lord, *as the angel of the Lord did teach me.* And he taught me the law of priesthood, of burnt offering, of sacrifices, and of free-will offerings for redemption. And continually he warned and instructed me, *and commanded me before the Lord,* saying thus: 'Beware, my son, of the spirit of fornication, for it may deceive thee and it is ready to pollute that which is committed to thy trust. Therefore while yet thou art young take a wife to thyself, that thou mayest have in thee neither blemish nor impurity, but let her not be a daughter of the stranger nor of the Gentiles. And before thou enterest into the sanctuary wash thyself; and when thou offerest the burnt-offering, sanctify thyself; and when thou hast finished the sacrifice purify thyself. Of the twelve trees which always have leaves, thou shalt offer up to the Lord, as also Abraham taught me; and of every clean beast thou shalt offer sacrifice to the Lord; and of all cattle and of all products of the field, and of wine, shalt thou offer to the Lord. And every burnt offering thou shalt salt with salt.'

» Now, therefore, my children, keep what I command you, which I have heard from my fathers. From henceforth I am clear from all your ungodliness and your sins which ye shall commit in the latter days against the Saviour of the world. Ye shall transgress and make Israel to err, and shall raise up against you great evils from the Lord. And ye shall corrupt yourselves together with Israel, so that Jerusalem shall not be able to endure your evil doings; but the veil of the temple shall be rent, so that your shame shall not be covered. And ye shall be scattered *as captives* among all the Heathen, and there ye shall be for a curse and a reproach, and for trampling under foot *by the strangers*, because the dwelling place which the Lord has chosen, shall be called Jerusalem, as is written in the book of Enoch the Just.

» Now, when I took a wife, I was twenty-eight years old; and the name of my wife was Melkah. *And when we were in Goshen*, she conceived and bare a son, and she called his name Getson,[1] for we were sojourners in the land where we were; for Gersham is interpreted « sojourn. » And I saw

1. Another MS. has « Gersham. »

concerning him, that he was not in the first rank. And Kahath was born in my thirty-fifth year, towards the sunrise. And I saw in a vision that he was standing in the midst *of a multitude, higher than all the congregation;* wherefore I called his name Kahath, which means « beginning of *greatness* and judgment. » And thirdly she bare to me Merary, in the fortieth year *of my life;* and because his mother had hard labour, she called him Merary, which means my « bitterness. » And Nakabeth, [1] she bare a son to me in the sixty-fourth year *of my life, when I was* in Egypt, and then I was in great honour in the midst of my brethren.

» And Gerson took a wife, and she conceived and bare to him Lomni and Semei. And the sons of Kahath, were Amram, and Issachar, *Chebron* and Uziel. And Amram took Nakabeth my daughter *to him to wife,* for they were born in the same day, he and my daughter.

» I was eight years old when I entered into the land of Canaan, and at eighteen years I became a priest, and at twenty-eight years I took a wife, and being forty years old I came into Egypt. And behold,

1. Another MS. has « Jochabeth. »

ye, my children, are three generations. And Joseph was an hundred and ten years old when he died.

» And now, my children, I command you that ye fear the Lord your God, and that ye walk *uprightly in all* His commandments; and that ye also teach your sons learning that they may be wise all their life, reading unceasingly the law of the Lord; *for every one who shall know the law of the Lord* shall be honoured, and he shall not be a stranger wherever he may go. And he shall gain many friends, more than his parents; and many men shall desire to serve him and to hear the law from his mouth. Work righteousness, my children, upon the earth, that ye may find it in heaven, and sow in your souls good things that ye may find them in your life. For if you sow evil things, ye shall reap all trouble and affliction. *Sow charity upon the earth that ye may reap quietness.* Get with diligence wisdom in the fear of the Lord God; for *when tumult shall prevail* in provinces and cities, they shall be destroyed, and gold and silver and all possessions shall perish; but no one can take away wisdom, but only the blindness of ungodliness and the plenitude of perversity. For wisdom shall be to him

as *a fenced city*, and in war a splendour and in a strange country as in his own province, and in the midst of foes he shall be counted a friend. And if a man does himself what he teaches, he shall be enthroned with kings, as was Joseph our brother.

» And now, my children, I have learnt from the writing of Enoch, that in the latter times ye shall act in ungodly wise according to the doings of all the heathen. And ye shall lay your hands upon your Lord *in all wickedness*, and all your brethren shall be ashamed for the sake of you, and ye shall become a scorn and a derision to all the heathen. For our father Israel is pure from all the ungodly doings of the high priests who shall lay hands upon the Saviour of the world. My children, be pure, as heaven is more than the earth; and you that are the lights of Israel be as the sun and the moon, and do not what things the Heathen do. For if ye be darkened in ungodliness, a curse shall come upon your race. And ye will desire to slay the Light, which was given to you through the law to lighten you and every man, and being contrary to Him ye will teach ordinances against the justice of God. Ye will plunder the offerings of the Lord, and steal from

his portion; and before sacrificing to God, ye will take the choicest parts and will eat them in conptempt with harlots. Ye shall teach the commandments of the Lord with the spirit of covetousness; ye will lie with the women that have husbands, and your company will be with harlots and adulteresses. The daughters of the Gentiles ye will take for wives, thinking to purify them through your ungodliness. And your unions shall be in ungodliness like those of the Sodomites and of the Gomorrhites. And ye will become haughty because of your priesthood, exalting *yourselves against men*. And not only this will ye do, but ye will also work ungodliness against the commandments of God, ye will despise the holy things, mocking, and having them in derision.

» Therefore the temple that the Lord shall choose *to be a place for his name*, shall be desolate and in filthiness and *abomination;* and ye shall be carried away captives throughout all nations, and shall be an abomination among them; and ye shall receive reproach and everlasting shame from God the Righteous Judge; and all who shall see you shall flee from you. And were it not for Abraham, Isaac and Jacob our fa-

thers, a sixth part of your seed should not be left upon the earth.

»And now I have learnt from the writing of Enoch that for seventy weeks ye will go astray, and will profane your priesthood, and contaminate the sacrifices. And the Man who will restore again the law of the Most High, ye will call deceiver *and unclean,* and ye will suppress the law, and set at nought the words of the prophets, and will persecute righteous men, and will hate the godly, and the words of truth ye will report unclean. And thereafter, as I suppose, ye will slay Him, being unable to understand His *resurrection.*[1] And on account of your wickedness ye will take His innocent blood upon your own heads *and upon the heads of your children*; and because of Him your sanctuary shall be desolate and polluted to the foundations, and ye shall no more have a holy place, but ye shall be scattered throughout the Gentiles and be a curse, until He shall again visit you, and *in pity* He shall receive you again through faith and water.

»And now having heard concerning the seventy weeks, hear also concerning the

1. Another text has « righteousness. »

priesthood. In each jubilee shall be a priesthood: and in the first jubilee, he who is first anointed to be priest shall be great, and shall speak to God as to a father, and his priesthood shall be perfect with the Lord, and in the day of his joy shall be the salvation of the world. And in the second jubilee, he who is anointed, is conceived for the mourning of his beloved ones; and his priesthood shall be honoured and shall be glorified by all. And the third priest shall be surrounded by affliction. And the fourth shall be in grief, and much iniquity shall be laid upon him, and in all Israel every man shall hate his neighbour. And the fifth shall be surrounded with darkness; likewise also the sixth. And in the seventh there shall be pollution, which I am not able to declare before men, but they who committed it shall know it. Therefore they shall be in captivity and in suffering, and their land and their power shall be destroyed. And in the fifth week they shall return unto their desolate land, and shall restore the house of the Lord. And in the seventh week there shall arise priests, worshippers of idols, and brawlers, covetous, proud, lawless, unclean, abusers of themselves with mankind and beasts.

» And thereafter the Lord shall take vengeance upon them, and priesthood shall fail. Then the Lord shall raise up a Priest, to whom all the words of the Lord shall be revealed, and He shall execute true judgment upon the earth a great many days. And His star shall shine from heaven as the star of a king, shedding forth the light of knowledge as the light of midday before the sun, and He shall be magnified in the world until the day of His Ascension. And He shall ascend up from the earth as the sun, and shall drive away all darkness from under heaven, and there shall be peace in all the earth. In those days heaven shall exult, and the earth shall rejoice, and the clouds shall be glad, and the knowledge of the Lord shall be poured out upon the earth as the water of the sea; and the angels of the glory of His presence shall rejoice in Him. The heavens shall be opened, and from the temple of His glory sanctification shall come upon Him with the Father's voice, as from Abraham to Isaac, and His glory shall be showed upon Him. And the Spirit of wisdom and of knowledge shall rest upon Him in the water. He also shall make known the truth of the Lord, that they should walk in the truth for ever. And in all genera-

tions there shall none succeed Him for ever. And in His priesthood the Gentiles shall multiply upon earth by knowledge, and they shall be enlightened through the grace of the Lord; but Israel shall diminish by ignorance and shall be darkened with mourning. And in His priesthood sin shall come to an end, and the lawless shall rest from evil; but the righteous shall rest in Him; for even He shall open the gates of paradise, and restrain the sword which threatens Adam, and shall give to the saints to eat of the tree of life. And the Spirit of holiness shall be upon Him, and Belial shall be bound by Him. And He shall give power to his children to tread upon the evil spirits. And the Lord shall rejoice in His children and shall be pleased in His Beloved for ever. Then shall Abraham, Isaac and Jacob exult, and I will rejoice, and all the saints shall be clothed with gladness.

» And now, my children, ye have heard all; behold. choose for yourselves either the *light* or the darkness, either the law of the Lord or *the works* of Belial. »

And we answered our father, saying: « We will walk before the Lord according to His law. »

And *Levi* our father said to us: « The

Lord is my witness *this day,* and His angels are witness, witnesses am I and you concerning *the words of my mouth.* »

And we said: « Let them be. »

And then Levi ceased from giving commandments to his sons; and he stretched out his feet and was gathered to his fathers, having lived an hundred and thirty-eight years. And they put him in a coffin, in Egypt; and afterwards they carried him to Hebron, and buried him with Abraham, Isaac and Jacob.

IV.

THE TESTAMENT OF JUDAH

CONCERNING FORTITUDE, AND LOVE OF MONEY, AND FORNICATION, AND RIGHTEOUSNESS.

The order of the words of Judah, which he spake to his sons before he died. Gathering together they came to him; and he arose and sat up, and said to them:

« I was the fourth son of Jacob, my father, and Leah my mother called me Judah, saying: 'I will give praise to the Lord, because he has given me a fourth son.' I was swift and active in my youth and obedient to my father in everything; and I honoured my mother and my mother's sister. And when I became a man, my father Jacob prayed over me, saying: 'Thou shalt reign and bear rule over all.' And the Lord gave me favour in all works, in the field and at home. I know that I ran after a stag and caught it and

gave it for meat to my father. And with my swiftness I seized upon the roes, and overtook all that was in the fields. Even wild mares I outran and tamed them. With my hands I did hunt wild beasts, and many times I slew lions and plucked kids out of their mouths; and a bear I took by its paw and cast it down a precipice; and any wild beast that turned upon me I slew it like a dog. I ran after a wild boar and overtook it, and struck it and scattered its bones. Once a leopard broke into Hebron and leaped upon the dog, and I caught it by the tail and cast it forth, and it was found in the borders of Gaza dashed to pieces. A wild bullock I seized by the horns while it was grazing on the mountain, and whirling it round I stunned it, and dashed it down on the ground and slew it.

» And when the king of the Canaanites came armed against the flocks with much people, I was alone; and I fell upon the king of Sur and stopped him; and I struck him upon the legs, and threw him down, and slew him. And the other king of the Taphiens, as he sat upon his horse, I struck and slew him, and so I scattered all his people. And as for the king of Ochossor, who was a giant, and, as he sat on horse-

back, had around his loins a bow before and behind, I lifted up a large stone, sixty pounds in weight, and cast it upon his horse, and slew him. And I fought with the king Nachor for about two hours, and shattered his shield, and cut off his feet, and thus I killed him. And as I was puting on me his cuirass, behold, seven men his companions, came on and began to fight with me, and I wrapped my garment round my hand and slung stones, and killed four men of them, and the others fled. And Jacob my father slew Beliassath, king of all the kings, who was a giant in strength, and his height twelve cubits, and the dread and terror of us fell upon them, and they ceased from making war with us. Therefore our father was without care, for I was with my brethren in the wars; for he saw in a vision during the night, that an angel of might followed me every where that I should not be overcome by any man.

» And in the south there came upon us a war more terrible than that with the Shechemites, and I set myself in array with my brethren, and I pursued a thousand men of them, and slew of them two hundred men and four kings. And I went up upon their walls and slew four other kings; and

thus we set free Hebron and took all the captives of the kings.

» And the next day we went to Arista, an impregnable city, strong and walled and inaccessible; and they threatened us with death. Then I and Gad approached the wall on the east side of the city, and Reuben and Levi on the west. And they that were upon the wall thought that we were alone and continued to fight with us; and all our brethren on both sides fastened nails in the wall and entered into the city without their knowing it. And we took them by the sword; and they that were upon the wall fled and took refuge in the towers, and we set fire to them and burnt both the towers and them. And it came to pass when we were departing the men of the Thogaiens[1] fell upon our captives, and we gave our captives into the hands of our sons, and gathered ourselves together to fight with them; and we beat them even to Thaphu and slew them, and burnt their city, and carried into captivity all the things that belonged to them.

» And when I was at the waters of Chuzeba, the men of Jobel came out to war

1. Probably « Thaphiens. »

with us. And we gathered together to war against them, and caused them to turn their backs and flee, and suffered them by no means to come in unto us. And the men of Machir came upon us on the fifth day to carry away our spoil from us, and we fought with them a fierce battle, and overcame them; for there were many mighty men with them; and we slew much people before we went up to the high places. And when we came to their city, their women rolled stones upon us from the top of the mountain on which the city stood. And I and Simeon hid ourselves behind the city, and got us up to the high places and destroyed the whole city.

» And the next day we were told that the men of Gass with a mighty king were coming against us. Then I and Dan feigned ourselves to be Amorites, and making them think that we were their allies, we entered into the city. And in the depth of the night we arose and opened the gates to our brethren, and we destroyed all the men of the city and all that was theirs; and we made spoil of their riches, and cast down their three walls.

» And we approached Thamra, a refuge fortress of all the kings who fought, and

having been insulted by them we were wroth and gave charge against them, so that I reached the top of the mountain, and they slung at me with stones, and shot arrows against me; and had not Dan my brother helped me, they would have taken me and slain. Therefore we ran upon them in wrath and caused them to turn their backs and flee; and they passing by another way besought our father, and we made peace with them, and no hurt was done to them, but we made a covenant with them and restored to them their captives.

» And afterwards I built Thamna and my father built Raphael. I was twenty years old when this war occurred; and the Canaanites feared me and my brethren.

» I had much sheep, and the name of the chief of my herdsmen was Iran the Odolomite. When I went to him I saw Barsa king of the Odolomites, who made us a feast. And he entreated me and gave me Bersuah his daughter to wife, who bare me Er, and Onan, and Selom; and the Lord caused the two of them to die childless; but Selom lived and ye are his children.

» Eighteen years our father lived in peace with his brother Esau, and his sons with

us, after that we came from Laban, from Mesopotamia of the Syrians. And it came to pass when the eighteen years were ended, in the fortieth year of my life, Esau, the brother of my father, came upon us with a great and mighty force; and he fell by the bow of Jacob; and being dead he was carried up to mount Seir; and as they went he was buried in Ananiram. And we pursued the sons of Esau, and they had a strong city, with walls of iron and gates of brass, and we could not enter into it; so we encamped around it and besieged it. And when after twenty days they opened not the gates to us, we set up ladders against their walls, and placing shields upon our heads, we mounted upon the wall; and I took large stones, three talents in weight, and slew of them four mighty men. And after me Reuben and Gad entered in and slew six other men. Then they asked of us peace; and having first asked our father, we received them as tributaries. And they gave us always two hundred bushels of wheat, and five hundred measures of oil, and fifteen hundred measures of wine, until we came to Egypt.

» And afterwards, my son Er took to wife Tamar, the daughter of Aram of Mesopo-

tamia. But Er was malicious, and mistrusted Tamar because she was not of the Canaanites; and the angel of the Lord cut him off the second day of his wedding. And I would have espoused to her Onan; but he also wickedly would not know her for a year. And when I threatened him, he knew her; however he destroyed his seed by spilling it on the ground according to the command of Bersuah his mother; so he also died because of his wickedness. And I wished to give her to Selum my third son, but my wife Bersuah suffered me not, because Tamar was not of the daughters of the Canaanites, as she herself was. And I knew that the race of the Canaanites was wicked, but the thoughts of youth darkened my mind, and seeing her in my drunkenness I was deceived and fell before her counsels. And while I was away, she went and took for Selom a wife from the Canaanites; and when I knew what she had done, I cursed her in the bitterness of my heart; and she died because of the wickedness of her sons.

» And it came to pass after these things that Tamar remained a widow; and after two years she heard that I was going up to shear my sheep, so she decked herself in bridal ornaments and sat at the entrance

of the square of the city. And I being drunk with the wine of Chuzeb could not recognize her because of the wine; and her beauty deceived me on account of the fashion of her dress, and leaning to her I said: 'Let me come in unto thee.' — And she said: 'What wilt thou give to me?' — And I gave her my staff, and my girdle and the crown of my kingdom. And I went in unto her, and she conceived from me. And I not knowing what I had done, wished to slay her; but she secretly sent my pledges and made me ashamed. And I called her and heard from her the secret words *which I said* while I was lying in my drunkenness; and I could not slay her, because the thing was from the Lord. And I thought within myself and said: 'May it not be that she did deceitfully, and took the pledges from another?' But I knew her no more. and I have felt remorse until this day; because I committed an abomination in Israel. But the men of the city also said. that such things had not taken place at the gate; because she had come from another land and sat in the gate for a little while; and so I thought that no one knew that I had gone in unto her. And afterwards we came to Egypt because of

the famine; forty and six years old was I when I came here, and seventy-three years did I live in Egypt.

And now, my children, hearken to what I command you, and keep the sayings of Judah your father, to perform in the sight of the Lord all righteousness and to obey the commandments of God. And walk not after the passions of your heart, neither rely upon the thoughts of your mind lest you fall into haughtiness; neither glory in the works of the strength of your youth, for all this is evil in the sight of the Lord. Because I also vaunted that I had never been deceived by the allurements of women, and reproved Reuben my brother concerning Bilhah, my father's wife. And then the spirits of fornication and jealousy harboured in me, until I fell before Bersuah the Canaanite, and Tamar who was espoused to my son. And I said to my father-in-law: 'I will go and speak first with my father and tell him, and then will I take thy daughter to wife.' And he showed me in behalf of his daughter an enormous quantity of gold, for he was a king. And he had decked her with gold and silver and pearls, and made her to pour out wine for us at supper; and she was very beau-

tiful. And the wine led astray my eyes, and darkened my mind, and my heart yielded to lust; and I loved her and was overcome, and transgressed the commandment of the Lord and the commandment of my fathers, and took her to wife. And the Lord rewarded me according to the thoughts of my heart, and therefore I rejoiced not in my three sons that I had from Bersuah.

» And now, my children, be not drunk with wine, for wine turns the mind from the truth, and incites violent passion of lust, and leads the eyes into error. For the spirit of error and fornication has wine as a minister to give pleasure to the mind; for these two take away the strength of man. For if ye drink wine to drunkenness, evil thoughts pollute the mind and excite the body to fornication; and if the cause of the desire is near him, a man commits the sin and feels no shame. Such is wine, my children, that he who is drunken with it is never ashamed. For, lo, it has seduced me also, and I was not ashamed of the multitude that was at the gate, but in the sight of all I turned aside unto Tamar and committed abomination. And now I have disclosed to my children the works

of my uncleanness, because I was drunken and did not fear the commandments of God, and took to wife a Canaanite. He who drinks wine, my children, needs discretion; and wisdom in drinking depends upon this, that when a man has to drink wine he should drink with decency; but if he go beyond this limit, he receives into his mind the spirit of error, which makes the drunken to talk uncleanly and to deal wickedly, and not to be ashamed of any one, but even to glory in his shame, thinking to have done what is good.

» He that commits fornication, though he shall suffer loss, he mourns not, neither is ashamed for the loss of his honour. For although the fornicator be a king, he is stripped of his kingdom and becomes a slave to fornication, as I also was stripped. For I gave away my staff, that is, the support of my tribe; and my girdle, that is my power; and the diadem of my head, that is the glory of my kingdom. But I repented for all these things; I tasted neither flesh nor wine until mine old age, nor sought I any enjoyment. And the angel of the Lord showed me, that for ever women shall bear rule alike over kings, and over the poor; and from the kings they

shall take away the glory, and from gallant men their strength, and from the poor even the little support of their poverty.

»Therefore, my children, keep discretion in wine; for there are in it four evil spirits; the spirits of lust, of violence, of debauch, and of covetousness. If ye drink wine wishing to be glad, drink with the fear of the Lord and with moderation, for if in your gladness the fear of God departs, then it becomes drunkenness, and shamelessness comes in. It is better not to drink wine at all, than that ye should sin in words of outrage and dispute and calumny, and in transgressing the commandments of the Lord God, and so perish in due time. For wine reveals the mysteries of God and men to aliens; as I also revealed the commandments of God and the mysteries of Jacob my father to Bersuah the Canaanite, to whom the Lord commanded that they should not be revealed; and wine is also a cause of wars and riot.

»I command you, my children, love not money, nor gaze upon the beauty of women; because on account of money and the beauty of women I was led astray by Bersuah the Canaanite. And I know that for these two things this race shall perish in whoredom;

for even the wise men among my sons shall they corrupt, and the kingdom of Judah shall they disgrace, which the Lord gave me on account of my obedience to my father. For I never caused affliction to Jacob my father by any word, for I did all things that he said. And Isaac,[1] the father of my father blessed me that I should reign over Israel: and Isaac in like manner added unto the blessings. Wherefore I know that from me the kingdom shall be established.

» For I have read in the writings of Enoch the Just how much evil ye shall commit in the latter days. Therefore, my children, keep yourselves from fornication and from drunkenness and from the love of money, and hearken to Judah your father; for the love of money separates from the law of God, and blinds the thoughts of the soul, and teaches pride, and suffers not man to have compassion upon his neighbours; it deprives his soul of all good things, and encompasses him with sorrow and sighing, and consumes his body, and mocks at the sacrifices of the Lord, and hearkens not to a prophet when he speaks.

1. Thus the Armenian text.

and withstands the words of godliness. My children, the love of money leads to idolatry; because the seduction of money makes men to call them Gods that are no Gods, and causes them who have it to fall into torpor. For the sake of the money of Bersuah my wife, I lost my children, and had not the mortification of my flesh and the prayers of Jacob my father saved me, I should have died childless. But the God of my fathers is pitiful and merciful; He knew that I acted through ignorance, for the Prince of error caused me to stumble and I was ignorant as a man, and as flesh I was steeped in sin.

»Therefore now, my children, learn that two spirits attend upon man, *the spirit* of truth and *the spirit* of error, and in the midst of the two is the intelligence of the mind. For iniquity and truth are written upon the breast of man; and God knows every man, and there is no time at which man can hide his works, for upon his breast they are written, and the Spirit of truth testifies of all things and accuses all; and the sinner is burned as with fire, and cannot lift up his head.

» And now, my children, love Levi, that ye may live for ever and perish not. For

the Lord has chosen him rather than you: draw near to him and eat of his table and of the prosperity of the sons of Israel. And thou[1] shalt be king in the midst of Jacob, and shalt be as a sea; as upon it the righteous and sinners are in danger, so also in thee all the race of Israel shall be in danger and shall transgress; for they who shall reign in thee, shall be as whales and shall swallow up Israel like fishes; their sons and daughters will they enslave, and they will plunder their houses and lands and flocks and riches, and the flesh of many shall they give for meat to the vultures and to the ravens. And there shall be prophets tossed as it were by tempest, and all the righteous shall be persecuted. And the Lord shall bring upon them divisions, and there shall be wars between Israel and the Gentiles; and their kingdom shall be in abeyance until the Salvation of Israel shall come. And then Jacob shall abide in peace, and He shall guard the might of my kingdom for ever. For the Lord sware to me with an oath that the kingdom should never fail from my seed for ever.

1. It seems that the Armenian text here is corrupt.

» I grieve much, my children, for the sins and witchcrafts and idolatry which ye will commit, following the errors of ventriloquists, diviners, and enchanters. Ye will make your daughters singing-girls and harlots, and they will join in the pollutions of the Gentiles; therefore the Lord shall bring upon you famine and earthquake, death and the sword of your enemies shall beset you, your friends shall spoil you, ye shall suffer loss and pain, your children shall be slain, ye shall be separated from your wives, your goods shall be plundered, ye yourselves shall be taken captive and become servants of the Gentiles, and they shall make some of you eunuchs for their wives.

» And whensoever ye shall return to the Lord with all your heart, and repent and walk in all His commandments, He will visit you in His mercy, and bring you out of captivity. And afterwards the Star of peace shall rise, and shall walk in the midst of men in meekness and righteousness; the heavens shall be opened above Him and the blessings of the Holy Father shall be poured upon Him, who is Christ, and He shall pour upon men the spirit of grace, and ye shall be to Him sons of adoption

in truth, and ye shall walk in His commandments, the first and the last.

»Then a stem shall come forth from me, and the sceptre of my kingdom shall blossom, and upon your root the prophets shall lay the foundations. And from it shall come forth the Sent, who is the rod of righteousness of the Gentiles, to judge and to save all them who call upon the name of the Lord. And afterwards Jacob shall come to life, and Israel shall arise, and I and my brethren shall be chiefs of our tribes. First Levi; myself the second, Joseph third; Benjamin fourth; Simeon fifth; Issachar sixth, and so all. And the Lord shall bless Levi, and the Angel of His presence, me; and the Angel of His glory, Simeon; the heaven, Reuben; the earth Issachar; the sea, Zabulun; the mountains, Joseph; the tabernacles, Benjamin; the stars, Dan; delight, Nephtali; power and stability, Gad; the olive, Asher. And they shall be a people of the Lord, with one heart and one tongue, and there shall no more be in you a spirit of error, for the unclean spirits of the Evil One shall be cast out for the everlasting judgment, and they who have died in grief shall arise, and they who died for the sake of the Lord shall awake. And

the harts of Jacob shall run, and the heifers of Israel shall leap, and all the people of Israel shall glorify the Lord for ever. Observe therefore, my children, all the law of the Lord, for He is the hope of all them that walk aright before Him.

» And now I die before your eyes this day an hundred and nineteen years old. Let no one bury me or disembowel; but carry me away with you up to Hebron. »

And they did according as he commanded them. And Judah slept with his fathers, to the glory of God.

V.

THE TESTAMENT OF ISSACHAR

SON OF JACOB,

WHAT THINGS HE SPAKE TO HIS SONS.

The order of the words of Issachar when he was about to end his life. He called his sons and said:

» Hearken, *my children*, to Issachar, your father, and give ear to the words of the beloved of the Lord. I was born from the hire of the mandrakes; for Reuben brought in mandrakes from the field, and Rachel met him first and took them out of his bosom.

» And Reuben began to weep, and Leah his mother hearing his voice said to Rachel: 'Give me the mandrakes.'

» And these mandrakes were sweet-smelling apples, and they are produced in the woods of the land of Aram.

» And Rachel said: 'I will not give them to thee, but they shall be to me instead of children.'

» And there were two apples.

» *And she said: 'Thou hast many children, and I have not.'*

» And Leah said: 'Sufficeth it not for thee that thou hast taken the husband of my virginity? Wilt thou also take these mandrakes?'

» And Rachel said: 'Behold, let Jacob be to thee this night instead of these mandrakes.'

» And Leah said to her: 'Vaunt not and boast not thyself, for Jacob is mine, and I am the wife of his youth.'

» And Rachel said: 'However he was espoused to me before thee, and for my sake he served *Laban, my father,* fourteen years. Now what shall I do to thee, for thine artifices are increased upon the earth; hadst thou walked in the right way, thou wouldest not see the face of Jacob; for thou wast not his wife, but deceitfully thou wast given to him in my stead, for my father deceived me and left me not there, for had I been there, this had not been.'

» And Rachel spake again and said: 'I will take one of these mandrakes, and for

the other I will give Jacob in hire to thee for to-night.'

» And Jacob knew Leah that night and she bare me to him, and on account of the hire I was called Issachar. Then *a vision* appeared to Jacob concerning Rachel, that she bare two children because she had despised her husband's bed and had chosen continency. And if Leah my mother had not given the two apples for the sake of the marriage bed, she would have borne eight sons; but for this thing she bare six sons, and Rachel bare the two, because on account of the mandrakes the Lord visited her; for He saw that for the sake of children she would lie with her husband and not for sensual pleasure. And the next day *Leah my mother* got up and asked for Jacob, for there was love of pleasure in her and not the wish to bear sons. And Rachel took also the other mandrake, and because she desired them, she ate them not, but she brought them to the house of the Lord and presented them to the chief priest *of the Most High* at that time, *and he blessed Rachel in her two sons.*

» But, my children, when I became a man I walked in uprightness of heart, and became a husbandman for Jacob my father

and for my brethren, and according to the season I brought in everything from the fields, and in my doings I was not curious. Therefore I was thirty years old when I took a wife; for the labour consumed my strength and in those years I did not think at all about marrying. And my father rejoiced for my simplicity; for on whatever I laboured I divided not;[1] therefore my father often blessed me.

» And now, my children, hearken to me, and walk in uprightness of mind; because I have seen in it what is pleasing to the Lord, and against it the spirit of error has no power. Wherefore I knew not how to make choice in women's beauty, and there was not envy in my thoughts, nor lust of gold in my mind, for I walked in simplicity of mind and beheld everything in uprightness; I never cast my eye upon error lest I should see perversely, and it should bring me into troubles.

» Now observe the law of the Lord and win simplicity of mind; bow down your shoulders to husbandry and labour in the works of the ground, so that in the fruit

1 Probably something is wanting in the Armenian text.

of your labours God may be blessed; for no other portion is given to you. Therefore also our father Jacob in his blessings, for Levi foretold the leadership, and Judah was glorified among the sons of Jacob. Obey them, and turn not aside from the simplicity of your father, for unto Gad has been given to put an end to the trials that are coming upon Israel.

» I know, my children, that in the last times your sons will forsake their simplicity and will leave husbandry and walk after their own thoughts; and they shall be dispersed among the Gentiles, and shall serve their enemies. Now do ye also say these things to your children, that when they sin, they may quickly return to the Lord; for He is merciful and will preserve them; He will deliver them and bring them back into their land. I am an hundred and twenty-two years old, and I know no sin in myself, and have not committed fornication; in my diversions I drank not wine, so that I should be led astray, and deceit never entered into my mouth, nor did I lie to my neighbour, in all my days I acted righteously in everything and walked in holiness. »

All these things Issachar spake to his sons, and commanded them to carry up his

bones to Hebron and there to bury them in the cave of Machphelah. And stretching out his feet, he fell asleep in the land of Rhacolm; and having all his limbs *sound*, in his strength he slept the eternal sleep, to the glory of God.

VI.

THE TESTAMENT OF ZEBULUN

SON OF JACOB.

The order of the words of the testament of Zebulun, which he transmitted to his sons in the hundred and twenty-fourth year of his life. Two years after the death of Joseph he called his sons and said to them:

» Hearken to me, ye sons of Zebulun, and give ear to the words of your father. I am Zebulun, a good gift to my parents; because when I was born my father increased exceedingly in flocks, and in cattle, and in all kinds of possessions. And pay heed to this, my children, that I know not that I have sinned in my days, nor can I remember to have ever committed ungodliness, save when through ignorance I transgressed against Joseph; for I kept the matter secret, with my brethren, and told

not to my father Jacob what had been done, but I wept for the sake of Joseph many days, for I feared my brethren. And when they wished to kill him, I many times cried out in the midst of them that they should not commit such an iniquity. For Simeon and Gad rushed upon him, and Joseph fell upon his face and said weeping: 'Have pity on me, my brethren, and have compassion upon the old age of Jacob my father, and lay not your hands upon me, for I have not sinned against you; but if I have sinned, chasten me sore and do me no harm, for the sake of Jacob your father.' And while he was saying these words, my heart was touched with pity, and my bowels were smitten with anguish, and all the strength of my soul failing within me I wept with him; for my heart was filled with terror, and I was not able to stand. And when he saw me weeping with him, and they coming against him to slay him, he fled behind me and entreated them. Then Reuben rose and said: 'My brethren, let us not slay him, but let us cast him into one of these dry pits which our fathers dug, and found not water.' For the Lord suffered not the water to rise in them for this cause, that Joseph should be saved. And

they did so. and at last we sold Joseph to the Ishmaelites; but in the price I did not share, my children, for Simeon and Gad, and *six other* of the brethren took it and bought sandals *for their own feet and for their wives,* saying: 'We will not eat of it, for it is the price of the blood of our brother, but we will trample upon it for his saying that he should reign over us.' Therefore in their law it is also said: 'Whosoever will not raise up seed to his brother, his shoe shall be taken off and they shall spit upon it.'[1] And because the brethren of Joseph were not willing that their brother should live, the Lord also took from off them the shoes which they had put on against him, for they all, when they came to Egypt, not only adored him, but were even put to shame before the Egyptians, because it was heard of throughout all Egypt.

»Now when they cast Joseph into the pit, they wished to take food, but Judah ate not with them, but watched, for he feared lest Gad and Simeon should run and slay Joseph. And when Judah saw that I ate not, having observed that I had tasted no

1. Another MS. has «and they shall spit in his face.»

food, he set me to watch him until they sold him. And he remained in the pit three nights *without any food.* And so Joseph was sold, *and when Reuben heard that he had been sold,* he rent his clothes and mourned, saying: 'How shall I look Jacob my father in the face?' And he took the money and ran after the merchants; and he found them not, for they had left the highway and had gone by another way which was shorter; and so in that day Joseph disappeared.

» And Dan came unto Reuben and said: 'Weep not, neither mourn; for I have devised somewhat to say unto Jacob our father. Let us slay a kid and dip the clothes of Joseph in its blood, and let us say to Jacob: 'Mark if this be not the coat of Joseph thy son?' And they did so; but Simeon had the coat and would not give it up to them: because he was angry that Joseph was still alive and they had not slain him; so we rose up against him, saying: 'If thou givest not up *the coat,* we will say that thou only hast done this iniquity in Israel.' Then he gave it *to us.* Thus they did as Dan had said unto them.

» And now, my children, *I command you,* keep the commandments of the Lord, as I

myself have kept them, and received favour from God; for all my brethren fell sick, but I passed my days without sickness; for the Lord knoweth the wishes of every one's heart. Have compassion within you, my children, for whatever a man does to his neighbour, so the Lord will do to him. Therefore, my children, the sons of my brethren were sickening and even dying because of Joseph, but ye, my sons, have been preserved in health, as ye know.

» Also when we were in the land of the Canaanites, by the coast of the sea, I fished and caught fish for Jacob my father to eat, when many amongst us fell ill, and I only kept my health.

» I was the first to make a boat and to go out to sea; for the Lord gave me intelligence, and I fixed wood behind it, and I spread out linen in the midst of the upright piece of wood, and in the midst of the boat, and went sailing along the shore of the sea and caught fish for the house of my father, until we came to Egypt. For five years I went fishing in the summer, and in the winter I pastured the flock with my brethren.

» And when we came to Egypt, Joseph remembered not the evil they had done to

him. Looking upon him, do ye likewise, my children, love one another, and bear not in mind, nor consider each one the evil of his brother, for this destroys unity and sets brethren at variance. Look, my children, at the waters: when they flow together they carry along stones, trees, earth and sand; but if they are divided into many parts, the earth covers them and they are neglected by all men: and so shall ye be also, if ye be divided. For to everything that the Lord made, He granted a head; for He gave two shoulders, two feet, and other members, but made them subject to the one head. Now I have learned in the writings of my fathers that ye will be divided in Israel, and ye will follow *two* kings, and will commit every abomination, and your enemies shall carry you away captive. And among the Gentiles ye shall suffer every kind of infirmity and tribulation. But afterwards ye will remember the Lord, and through repentance ye shall be comforted, and He will carry you back, for He is merciful and full of pity, and remembers not the iniquities *of the sons* of men, because they are flesh, and the spirit of error deceives them in all their doings. And afterwards the Lord Himself shall make the light

of His righteousness to shine forth; and ye shall return into your land, and shall see the Lord in Jerusalem. And again ye will provoke Him, and ye shall be cast out among the Gentiles, until the time be fulfilled.

» And now, my children, be not grieved at my sayings, nor be troubled because I am passing away out of this life; for I shall arise again in the midst of you, and I will rejoice in my tribe, for them that shall observe the law of the Lord. But upon the ungodly the Lord shall bring everlasting fire, and shall destroy them from among the sons of Israel. Now I hasten unto my rest *as our fathers did*, but do ye fear the Lord. »

And having said this, he died, and his sons put him in a coffin; and afterwards they carried him away and buried him in Hebron, with his fathers, to the glory of God.

VII.

THE TESTAMENT OF DAN

CONCERNING PRIDE, AND HATRED, AND ENVY.

The order of Dan, the son of Jacob, which he spake to his sons and daughters at the end of his days. In the hundred and twenty-fifth year of his life he called his sons and said to them:

« Hearken, ye sons of Dan, to my words, and pay heed to the words of my mouth. I have proved in my heart and knew throughout my life, that truth with uprightness is good before God and well-pleasing to Him; and that lying and anger are evil, for they teach men all wicked things. Now I confess before you this day, my children, that I felt pleasure in my heart for the death of Joseph, the righteous and true man; and I rejoiced at the selling of him, because my father loved him more than us. And the spirit of hatred and envy

said to me: 'Thou *also* art a son of Jacob.' And one of the spirits of Belial wrought with me, saying: 'Take this sword and slay Joseph, and thy father shall love thee when thou hast slain him.' This spirit of anger persuaded me to suck the blood of Joseph, as a leopard sucks the blood of a kid. But the God of Jacob our father let him not fall into my hands, for I found him not alone, nor suffered me to commit this iniquity, that two tribes in Israel should not be destroyed.

» And now, my children, behold, I am dying and I tell you in truth, unless ye keep yourselves from the spirit of deceit and of lying,[1] and love truth and long-suffering, ye shall perish. There is blindness in wrath, my children, and there is no *wrathful man* who with truth looks in the face of another person, though it be a father or a mother; the brother he knows not, and the prophet of the Lord he obeys not, and righteous men he regards not. For the spirit of deceit compasses him with the nets of rudeness, and blinds his natural eyes, and through falsehood darkens his mind, and gives him over to his own sight. Then he shuts him

1. The Armenian text has ի ստութենէ « of lying » probably must be ի սրամտութենէ « of wrath. »

in with his own eyes, and compasses him with hatred of heart, and gives him a spirit of enmity against his brother.

» And the envious becomes wicked with anger, my children, because anger becomes the soul of his soul, and the body of the angry man it makes its own, and becomes master of his soul; and to his body gives its own iniquity. And when the soul does anything, it justifies what has been done, for it sees not. Therefore if the man of wrath be a mighty man, he has triple might in his anger; first by the help of his fellow-workers; and secondly by his wealth, wherewith he persuades and overcomes in injustice; and thirdly by taking possession of the natural might of his own body and with it working evil. But if he be a weak man, he has two-fold might out of that which is in his nature; for wrath helps him always in iniquity. Now this spirit *goes* always[1] *with lying at the right hand of Satan*, that his works may be with wrath.

» Now understand the power of wrath, that it is vain. For at first it stings with words, and then by deeds strengthens him

1. From the Greek, as it is wanting in the Armenian text

who is angry, and by small losses troubles his thoughts, and thus incites his soul unto wrath.

» Now when some one speaks with you,[1] let not your hearts be moved to anger; and if any man praises you as good exalt not yourselves to pleasure, nor to excitement. Because pleasure at first rejoices the hearing, then stirs up the mind and reveals the thoughts of the provoker; and he who has become wrathful thinks that he is justly angry. And if, my children, ye fall into any loss or punishment, *be not troubled*: for the spirit of error desired to bring that about, and he caused the loss that man should be grieved by regret for it. If ye suffer loss willingly, be not grieved; for from grief comes wrath. And wrath with lying is a two-fold evil, and they help one another that they may trouble the mind: and when the soul is often troubled, the Lord departs from it and Belial becomes master of it.

» Now, my children, keep yourselves in the commandments of the Lord, and forsake not His law; keep away from wrath and hate lying, that Belial may flee from you

1. Thus the Armenian text; probably must be « against you. »

and the Lord may dwell in you. Speak the truth every man with his neighbour, and ye shall not fall into revengefulness *and confusion;* but ye shall be always in peace, having the God of peace, and war shall cease among you. Love the Lord through all your life, and love one another with a holy heart.

» I know that in the last days ye will estrange yourselves from the Lord, and ye will arise against Levi, and will fight against Judah, but ye shall not prevail against them; because the angel of the Lord shall guide them, and by them Israel shall be established. And turning aside from the Lord, ye will walk according to your own pleasure, and ye will work abomination with the Gentiles, and will commit fornication with the wives of sinners, and the spirits of fornication and of error shall work in you all iniquity. For I have read in the writings of Enoch the Just, that your prince shall be Satan, and that all the spirits of fornication and pride shall obey Levi, and they shall lay snares for the sons of Levi, and will sin with the priests in all things. And the sons of Judah will become covetous, plundering like lions, what belongs to others. Therefore ye shall go with them

into captivity. and there ye shall suffer with them all the plagues of the Egyptians, and all the wickedness of the Gentiles. But ye will return to the Lord, and He will have mercy upon you, and will bring you to His sanctuary, and grant you peace. And from the house of Judah and the tribe of Levi there shall arise unto you the Salvation of the Lord, and give peace to Israel for ever. And He shall make war against Belial, and shall call unto Himself the souls of the saints, and shall cause the hearts of the unfaithful to turn to the Lord, and the vengeance of victory He shall give to his fathers, and He shall rescue the captives from Belial. And He shall give everlasting peace to them who call upon Him, and all the saints shall rest in Eden; and in new Jerusalem the righteous shall rejoice, which shall be to the glory of God for ever. And Jerusalem shall no more be a desolation, and Israel shall not be led captive. And the Lord shall be in the midst of them, and shall walk with men; and the Holy One of Israel shall reign in Jerusalem in peace, *in humility* and in poverty; and he who believes in Him shall reign in truth *in the heaven,* for ever.

» And now, my children, fear the Lord

and take heed to yourselves, and keep yourselves from Satan and his evil spirits; and draw near to God, and His Angel will protect you; because He is a mediator between God and man for the peace of Israel. He shall withstand the kingdom of the Enemy, and therefore the Enemy is eager to seduce all them that call upon the name of the Lord. *Because he knows that in the day in which Israel shall be established,* the reign of the Enemy shall come to an end: for the Angel of peace Himself strengthens Israel that he come not to an evil end. And it shall come to pass that in the time of Israel's iniquity, the Lord will depart from them and go to the Gentiles, and to him who will do His will; for no one of the angels is equal to Him, and His name shall be proclaimed throughout all the world and in Israel.

» Therefore, my children, keep yourselves from all evil works, and cast away from you lying and all wrath; and whatsoever things ye have heard from your father, tell to your sons, that the Saviour of the Gentiles may receive you; for He is true and long-suffering, gentle and meek, and by His works He teaches the law of God. Keep away from all iniquity and draw near to

the righteousness of God, and your race shall be saved for ever.

» And now, my children, bury me near my fathers. »

And when he had said this, he kissed them and slept the eternal sleep, and his sons buried him. And after that they carried him and put him near Abraham, and Isaac, and Jacob. Nevertheless he prophesied concerning them, that they should forget the law of their God, and *should become estranged from the land of their inheritance*, and from the land of their fathers.

VIII.

THE TESTAMENT OF NEPHTALI

THE SON OF JACOB,

CONCERNING NATURAL GOODNESS.

The order of the testament of Nephtali, which he made in his time, in the hundred and thirtieth year of his life. With one accord his sons came and gathered themselves together, in the seventh month, on the first day of the month; and he being in good health, made them a supper and feast. And the next day when he awoke out of his sleep, he said to them.

« Behold, I am dying. »

And they believed him not. And he blessed the Lord and grew strong, remembering that after the supper of the evening he should die. Then he began to speak to them.

« Hearken, ye sons of Nephtali to your father; I was born of Bilhah, for Rachel acted craftily, and instead of herself, gave

to Jacob Bilhah *my mother*, and I was born upon Rachel's thighs. And while I was *a baby*, Rachel kissed me, saying: « Would that the Lord would grant me a brother of thine from mine own womb, like to thee. » Therefore for the sake of Rachel's prayer I was like to Joseph. And my mother Bilhah was the daughter of Rutheus, the brother of Deborah, Rebecca's nurse, *Isaac's wife;* and they were born on one and the same night, *my mother Bilhah* and Rachel. And Rutheus was of the race of Abraham, a Chaldean, loving God, of free and noble birth; and he was carried away captive and was bought by Laban; and he gave him Zæna his handmaid to wife, who bore to him a daughter and called her name Zelpha, after the name of the village from which he was carried away captive. And after her she bore Bilhah, saying: ' Strange haste my daughter!' for immediately she was born, she took hold of the breast of her mother and eagerly sucked.

» And because I was swift as a hart, my father appointed me for all commissions and messages and deputations; therefore as a hart he gave me his blessing. And as the potter knows how much the vessel contains, and brings to it so much clay, so also the

Lord in conformity with the spirit makes the body, and according to the might of the spirit forms the man, and the one is not deficient in comparision with the other, not so much as the least portion of a hair. For all the creatures of the Most High are by weight, and measure, and rule. And as the potter knows the use of each vessel, for what it suffices, so also the Lord in conformity with the spirit makes the body, determining how far it shall be capable of good, or when it shall begin to do evil, for there is no created thing and no thought that the Lord knoweth not, for He created every man in His own image. As is his strength, so are his works; and as his mind, so are his occupations; and as his eyes, so also is his sleep; and as his soul, so also is his word, either in the law of the Lord or in the works of Belial. And as there is a division between light and darkness, between hearing and seeing, so also there is a division between man and man, between woman and woman, and it cannot be said that *the one resembles* the other, either in the face or in the mind. God made every thing good in its order. He placed the five senses in the head, and to it he joined the neck and the hair for beauty, the heart for

cheering, the belly for the dividing of the stomach, the pipes, *the upper one and the lower*, for health, the liver for wrath, the gall for bitterness, the spleen for laughter, the reins for wickedness, the ribs for strengthening the loins, and all the other things that are in it. So, my children, be ye orderly in all your works in that which is good and in the fear of the Lord, and do nothing disorderly and in contempt, neither do anything out of due time. For as so if thou didst command thine eye to hear, it could not; so neither can darkness work the works of light.

» Now be not eager to corrupt the earth through coveteousness in your works, or with empty words to deceive your souls; for by keeping silence in purity of heart ye shall be able to do the will of God, and to frustrate the will of Satan. The sun, the moon, and the stars, change not their course; neither must ye change the law of God through the disorderliness of your works. The Gentiles went astray and left the Lord, and changed their order, and followed stones and wood, and went after the spirit of deceit. But be not ye so, my children, be not so; but acknowledge the Lord of the firmament, of the earth, of the

sea, and of all created things, that ye become not as Sodom which changed the order of its nature. In like manner the watchers also changed the order of their nature, whom the Lord cursed in the time of the flood, and for their sake He changed the nature of the fruits and made the earth to be *uninhabited.*

» These things, my children, I say to you, because I have read in the writings of Enoch the Saint, that ye also will depart from the Lord, and will walk according to all iniquity of the Gentiles, and *will do according to all the wickedness* of the Sodomites. And the Lord will bring upon you captivity and ye shall serve your enemies, and be subjected to all sufferings and tribulations, until the Lord shall have *consumed* you all. And after that ye have been reduced in number and made of no account, ye will return and acknowledge the Lord your God, and He will make you return again into your own land, according to His great mercy. And it shall come to pass, when your children shall come into the land of their fathers, they will forget the Lord and *will become ungodly;* and the Lord shall scatter them over the face of all the earth, until the Lord shall come with com-

passion, as a Man who shall work mercy and righteousness unto all them who are far off and unto them that are near.

» Now in the fortieth year of my life, I saw on the mount of Olives, on the east side of Jerusalem, that the sun and the moon stood still, and we all ran towards them. And behold, Isaac, the father of our father, said to us: 'Run and take hold of them, each according to his strength.' And we ran. and Levi took hold of the sun, and Judah of the moon, and both of them were lifted up with them. And while Levi was holding the sun, a young man gave me twelve branches of palm. And Judah was bright as the moon, and under his feet were twelve rays. And Judah and Levi ran towards each other and laid hold of each other. And lo, a bullock stood upon the earth having two very great horns, and upon his back were eagle's wings; and we wished to seize him. but we could not. But Joseph took him. and went up with him on high. And I saw that he was in paradise: and lo, a holy Book appeared to us, saying: 'Asiatics. and Parthians, Persians and Elamites, Assyrians and Galatians shall inherit in captivity the twelve tribes of Israel.'

» And again after *seven months* I saw

Jacob my father standing by the sea of the Jaminites, and we his sons were with him. And lo, a ship with sails set was coming on, full of fish, without sailors or helmsman; and upon the ship there was written: 'Jacob's.' And our father said to us: 'Let us go on board our ship.' And with him we went on board our ship. And there arose a tempest and a violent storm upon the sea, and our father who held the helm of the ship, flew away from us, and we were tossed by the tempest, and borne along over the sea; and the ship was filled with water and broken by mighty waves, so that it was crushed to pieces. And Joseph fled away upon a skiff, and Judah and Levi were together, and we were all scattered to the ends of the earth. And Levi clothed with sackcloth, implored the Lord for us. And it came to pass, when the tempest ceased, the ship reached the land, as if in calm. And lo, Jacob our father came, and we all rejoiced with one accord. These two dreams I told *to Jacob* my father, and he said to me: 'All these things must be fulfilled in their time, and many afflictions shall Israel endure.'

» Then my father said to me: 'I trust in the Lord that Joseph lives, though I see

him not; for I see that the Lord numbers him with you.' And he always said, weeping: 'Thou livest, Joseph, my child, and I see thee not, and thou seest not Jacob who begat thee.' And he caused us to shed tears on account of these words. And my bowels yearned, and I wished to tell him that Joseph had been sold, but I feared my brethren.

9 Now behold, my children, I have shown you the last times, how all these things shall come to pass in Israel: therefore ye also give command to your children, *and your children to their children*, that they be united to Levi and Judah. For through Judah shall arise the Salvation of Israel, and in Him shall Jacob be blessed. For through his tribe shall God appear and dwell among men upon the earth, to save all the race of Israel, and gather together the righteous from the Gentiles. If ye work what is good, my children, both men and angels will bless you, and through you God will be glorified among the Gentiles, and the devil will flee from you, and the Lord will love you, and the angels will help you. For as a man who has brought up his children carefully has a happy remembrance, so also good works are remembered by God. But if

a man has not good works, angels and men shall curse him. And through him God will not be glorified among the Gentiles; but the devil will grow familiar with him as his peculiar vessel, and every wild beast will master him, and the Lord shall hate him. For all the commandments of the Lord are twofold, and they are fulfilled in due order, thus there is a time for one to approach his wife, and a time for continence and for prayer; and both these two are commandments, and if they are not done in due order they cause sin. So also is it with all the commandments. Now be ye wise in God, and prudent, knowing the order of His commandments, and the institution of all things, that the Lord may love you. »

And having told them many such things, he prayed them to carry his bones to Hebron and bury them with his fathers. And when he had eaten and drunken with a *joyful heart*, he covered his face and died. And his sons did according to everything that Nephtali their father commanded them.

IX.

THE TESTAMENT OF GAD

The order of the Testament of Gad, the son of Jacob, what things he spake to his sons, in the hundred and twenty-fifth year of his life. He gathered together his sons and daughters, and said to them:

» I was the ninth son of Jacob, and I was a man of strength to tend and follow the flocks. I guarded the flocks, and whenever a lion, or leopard, or bear, or any wild beast came and attacked the flock, I pursued them; and with my hand I seized them by the foot and whirled them round me and stunned and hurled them from me about two furlongs; such a man was I.

» Now Joseph was pasturing the flocks with us for about thirty days; and being delicate, he fell sick because of the heat, and he returned to Hebron to his father, and lay down near his father, because he

loved him greatly. And Joseph told his father, that the sons of Bilhah slew the best of the flock and ate them, without Reuben and Judah, for *he saw when* I rescued a lamb out of the mouth of the bear, and killed the bear, and slew the lamb because it would not live, and we ate it. This Joseph saw, and told his father. And we were wroth with Joseph on account of this; so that I could not look at Joseph with my eyes, nor hear of him with my ears. And in our presence he reproved us for having eaten the lamb without Judah. And everything that Joseph said, Jacob our father, believed.

» Now, my children, I confess to you my sin, that many times I wished to kill him, for I hated him in my soul, and there was no compassion in my heart for him; and our hatred grew the more because of his dreams; and I would have destroyed him *out of the earth,* like as an ox licks up and destroys the grass from the earth. Therefore Simeon and I sold him to the Ishmaelites for thirty pieces of money; we hid the ten and showed the twenty to our brethren; thus through covetousness I made gain by his destruction. And the God of our fathers delivered him from my hands that I should not commit iniquity in Israel.

» And now, my children, hearken to the words of truth and work righteousness, and do all the words of the Most High, and go not astray through the spirit of deceit; for it is evil in all the doings of men. For whatsoever he that hateth doeth, is abominable; but if a man fulfils the law of the Lord, every one praises him. And if any one fears the Lord and is pleased with righteousness, what man is there that loves not such an one? He who praises not the truth corrupts his way; he who bears envy, worships vanity and loves arrogance, for hatred has blinded his heart, as also it caused mine to look on Joseph.

» Now, my children, preserve yourselves from hatred, for it causes men to work iniquity against the Lord Himself. For it will not hear His commandment to love one's neighbour, and it sins against God. *If a brother transgress,* it immediately wishes to proclaim it to all men, and is eager that he should be condemned for it, and be punished and slain. And if he be a servant. it urges him to accuse him to his master, and would make him suffer every affliction, and be mindful to slay him. For hatred works together with envy, and moves always against them who do that which is good:

for by hearing *and seeing* always their prosperity, *it sickens.* And as love wishes to restore the dead to life, and would rescue him who is condemned to die; so likewise hatred would slay the living, and for the slightest transgression suffers not a man to live. For the spirit of hatred and cowardice works together with Satan in all things to men's destruction; but the spirit of love and long-suffering works together with the commandments of God for the salvation of men.

» *Hatred is evil, because it dwells continually with lying,* speaking always falsely against the truth, and making small things to be great; it calls darkness, light, and sweet, bitter; it teaches slander, and wrath, and war, and injustice, and every excess of evil, and fills the heart with devilish poison. This I charge you from experience, my children, *that ye hate not one another; for hatred is the work of the devil,* and that ye remain steadfast in the love of God. Righteousness removes hatred, and humility destroys enmity. For the righteous and the humble are ashamed to work wickedness, being reproved of their own hearts, for the Lord watches their thoughts; they slander not a true man, because the

fear of the Most High overcomes hatred, for fearing that they should transgress against the Lord, they are unwilling to do any wrong, even in thought, against men. *All these things* I saw and understood afterwards, when, having offended against Joseph, I repented. Because true repentance towards God removes darkness and enlightens the eyes, and gives knowledge to the mind, and guides the soul to salvation; and whatsoever things a man has not learnt from men, he learns through repentance.

»Now God brought upon me a disease of the liver, and had not the prayers of Jacob my father come to my help, a little while more and my soul had departed from me. For in what things a man sins, by the same he is punished; and as my liver was pitiless against Joseph, I fell sick in my liver, and I suffered without pity for eleven months, even so long a time as I had nourished evil hatred against Joseph until we sold him. And now, *my beloved, this thing is true, that in whatsoever member a man sins, in the same he suffers.*

» And now, my children, love ye every man his brother, and remove hatred from your hearts, loving one another in deeds, in words, and in the thoughts of the soul;

for in the presence of my father I spake peaceably with Joseph, but when I went out *of the presence of my father,* the spirit of hatred darkened my mind, and excited my soul to slay him. Therefore love ye one another willingly, and if ye transgress against one another, tell it to each other peaceably, and drive out the poison of hatred, and keep not perfidy in your souls. And if one confess and repent, forgive ye him; but if one deny anything, dispute not with him, lest he swear and thou sin doubly, *being the cause of his swearing.* Let not a stranger hear your secrets in your quarrels, lest he hate you and become your enemy, and ye commit great sin; and he seek oftimes to slay thee wickedly, taking the poison from thyself. Therefore if he deny it and is put to shame, be silent and scold him not before men; for he who denies such things repents and does not wrong against any one, and also he will honour thee, and fear thee and remain peaceable. But if he be shameless, and wickedly lift up *his voice;* if he be such an one, *strive not with him,* but forgive him from thy heart, and leave him in his own hands that he should guide himself entirely, for thus it is fitting.

» If a man is more exalted *than you,* be

not envious, remembering that every man shall die; but give praise to the Lord who grants good and profitable things to every man. Consider the judgments of the Lord, and keep thy mind in peace, and thou shalt not be brought low. And though a man become rich through iniquity, as Esau the brother of our father, be not envious, but acknowledge the commandments of the Lord. For if ye gather wealth through wickedness and repent, you will be forgiven; but if ye repent not, ye shall be kept for everlasting punishment. For he who is poor and free from envy, and gives thanks to the Lord in all things, such a man is richer than any other man, because he has not the evil anxieties of other men. Therefore remove hatred from your souls, and love one another in uprightness of heart.

» Tell this also to your sons, that they should honour Judah and Levi, for from them the Lord shall raise up the Salvation *of all* Israel. And I know that in the last times your children shall depart from Him, and shall walk in all ungodliness and wickedness and corruption, before the Lord. »

And having for a little while ceased from speaking, he said again: « My children, hear me, and bury me near my fathers. »

Then kissing his sons, he slept in peace. And after five years, they took him away and buried him with great pomp in Hebron, with his fathers.

X.

THE TESTAMENT OF ASHER

THE SON OF JACOB,

CONCERNING DUPLICITY AND VIRTUE.

The order of the testament of Asher, what things he spake to his sons, in the hundredth and twenty-fifth year of his life. When he fell sick, he called them and said:

» Hearken, ye children of Asher, to your father, and I will show you the right ways before the Lord. God has given two ways to the sons of men, and two minds, and two ends. Therefore all things are double, and the one is contrary to the other. There are two ways, good, and evil, and with them there are two minds in our heart, which distinguish them. Therefore if the soul takes pleasure in good, all its actions are in righteousness; and though it sin, it forthwith repents, for it considers

righteousness, and casts away wickedness, and forthwith removes evil from itself, and uproots the sin. But if a man's mind cleave to evil, all his doings are in wickedness, which driving away from him the good, he receives the evil, and then Belial rules him, who though he work that which is good, changes it to evil. For whenever he begins to do good works, the end of his works brings him to do evil, because the treasure of his mind is filled with the mischievous poison of the Evil Spirit. There is a Soul that speaks good instead of evil, but the end of such things leads to mischief. And there is a man who shows no compassion to him who serves him in evil; and this is duplicity, but all this is evil wise. And there is a man that loves him who works evil; he also dwells in evil because he wishes to die in iniquity for his sake; and therefore he shows himself to be of two faces; all this is an evil work. And though there is love, it is wickedness concealing evil, which in name appears good, but the end of the doing turns to evil.

» Again there are others who steal, work injustice, plunder, defraud, and pity the poor; this also is double-faced, and is altogether evil. One man defrauds his neigh-

bour and provokes God, and swears falsely against the Most High God and yet shows mercy to the poor; another lies against the Lord who prescribes the law and provokes Him, and yet refreshes the poor. Another adorns his body and yet *defiles the soul;* he kills many and pities few; this is duplicity and wholly evil. Again others commit adultery and fornication, and yet abstain from meats; and by fasting they work evil, and by their power and their wealth they pervert many, and yet in the pride of their iniquity they show mercy; these also are double-faced, and wholly evil. Therefore such men are as swine with hairy feet, for they are half clean, but in reality they are unclean; wherefore God also in the heavenly tablets has thus said.

» Therefore, my children, be ye not like to them wearing two faces in good and in evil; but walk only after goodness; for God rests in goodness, and men desire it. Flee away from wickedness, destroying the devil by your good works; for they that are double-faced serve not God, but their own passion, so that they may please Belial and men that are like themselves.

» For good men are single of face, and though they be thought by them who are

double-faced to sin, in the sight of God they are righteous. There are many who in killing the wicked do two works, an evil and a good, however the whole is good, because they uproot the evil and destroy it. Again there are men who hate him who shows mercy as well as the wicked, and even the adulterer, and the fasting man; this also is duplicity, yet it is good work; for they imitate the Lord, as they receive not that which seems good with that which is truly good. but they receive the good that cannot be seen and is secret, and mercy. Again others desire not to see the goodness in licentious men, lest the body be soiled and the soul defiled; now this also is duplicity, but the whole is good. And such men are like to stags and to bucks, because on account of their wild nature they seem to be unclean, but they are as a whole clean; because in their zeal for God, they keep away from what God by His commandments commanded men to hate, and keep apart the evil from the good.

» Therefore, my children, see how there are opposites in all things, set one against the other, and the one is hidden by the other. Death welcomes life, dishonour glory, night the day, darkness the light; but all these

things are under the day and under the righteousness of life; wherefore even to death is reserved everlasting life. And it may not be said that truth is a lie, nor the right wrong; because all truth is under the light. Now all these things I have considered in my life, and I departed not from the way of the truth of the Lord, but I searched out the commandments of the Most High with all my heart, and with sincerity I clave to that which is good.

»Therefore, my children, consider the commandments of the Lord, and follow the truth with sincerity; for those that are double-faced shall receive twofold punishment. Hate the spirits of error which struggle against men; keep the law of the Lord, and look not upon the evil as upon the good; but look upon the thing that really is good, and keep it in all the commandments of the Lord, occupying yourselves with Him and finding rest in Him; for the ends at which men aim show their righteousness, and know the law of the Lord from the law of Satan. For if the soul depart troubled, it is tormented by the Evil Spirit, which it has served here in lust and in evil works, but *if it depart* quietly, it shall know the angel of peace, its comforter in life.

» Be not as the Sodomites, who knew not the Lord's angel of peace and perished for ever. I know that ye will sin and ye shall be given up into the hands of your enemies; your land shall be made desolate and your sanctuary shall be polluted, and ye shall be scattered unto the four corners of the earth. And ye shall be divided from one another and despised as useless water, until the Most High shall visit the earth; and He shall come as man, and with men He will eat and drink, and in peace shall He bruise the ~~head of the~~ dragon upon the waters, and shall save Israel and all the Gentiles, being God but appearing as a man.

» Therefore tell this to your children, lest they believe not in Him. For I have read in the heavenly tablets that they will disobey Him, and they will be utterly iniquitous against Him, giving no heed to the law of God, but they will follow the commandments of men and their wickedness. And on account of this ye shall be scattered as Gad and as Dan our brethren, who have not known their land, neither their tribe, nor their nation. But the Lord will gather you together in faith through the hope of His mercy, for the sake of Abraham, and Isaac, and Jacob. »

And having said these things to them, he charged them saying: « Bury me in Hebron. »

And he died and fell into a deep sleep. And afterwards his sons did as he commanded them, and took him away and buried him with his fathers in Hebron.

XI.

THE TESTAMENT OF JOSEPH

The order of the Testament of Joseph. When he was about to die, he called his brethren and his sons, and said to them:

» My brethren and my children, hearken to Joseph, the beloved of Israel your father, and give ear to my words. In my life I have seen envy and death, and I wandered not from the truth of the Lord. And these my brethren hated me, but the Lord loved me: these wished to slay me, but the God of my father preserved me: they cast me into a pit, but the Most High took me out of it: I was sold for a slave, but the Lord of all set me free: I was carried away into captivity, and His mighty Hand helped me: I was afflicted by hunger, and the Lord Himself nourished me: I was alone, and the God of my father comforted me: I was sick, and God the guardian visited

me: I was put in prison, and my God shewed me great favour: I was in bonds, and the Lord set me free: I was falsely accused, and He justified me: amid bitter words of the Egyptians, and He rescued me, and even from the envy of my fellow-servants He saved me, and exalted me.

» And thus Potiphar entrusted to me his house, and I strove against a shameless woman, who urged me to sin with her. But the God of my father Israel rescued me from the burning fire. I was cast into prison and have been tortured, and the Lord caused me to find pity in the sight of the keeper of the prison; for the Lord doth not forsake them who fear Him, neither letteth them lose courage in bonds, or in tribulations, or in dangers; for God is not as a man that He should be ashamed, nor is He afraid as the son of man, nor as an earth-born man is He weak, nor can He be repelled. For the Lord is everywhere, and in divers ways He may be called upon, when departing for a little while to prove the intention of the soul. In ten temptations He showed me approved, and in all of them I was found approved; for long-suffering has power to heal, and gives many good things to them who endure patiently.

» How many times did the Egyptian threaten me with death! how often did she deliver over me to punishments, and again she called me, and threatened me; but I would not fulfil her will. And she said to me: 'Thou shalt be lord of me and of all that is mine, if thou wilt give thyself to me, and thou shalt be as my master.'

» But I remembered the words of my father Jacob, and I entered alone into my chamber and prayed to God; and I fasted on those seven days, and I appeared to the Egyptian woman as if I had become more delicate; for they that fast for God's sake receive grace of face. And wherever I went I drank no wine, and taking the food of three days I gave it to the poor and to the sick. And I prayed also all the night long, and early in the morning I sought the Lord, and I wept for Memphah, my Egyptian mistress. Because unceasingly she harassed me much to commit fornication, and at night she came to me under the pretence of seeing me; and because she had no male son, she alleged that she would make me her son; and I prayed the Lord for her and she bare a son. And for a long time she embraced me as a son, and I knew it not; and after this she wished to

draw me to commit fornication, and when I understood it I was grieved to death; and when she went out I came to myself, and I mourned and wept for her many days. When I knew her wickedness and her error, I spake unto her the words of the Most High, if perchance she might turn from her evil passion.

» How many times she flattered me with words as a holy man, and with deceitful talking praised me before her husband and exalted my chastity, and in secret she desired to make me stumble. She openly exalted me as chaste, and in secret she said to me: 'Fear not my husband, because he trusts in thy chastity, so that should one tell him concerning us, he would not believe.'

» And for all these things I lay upon the ground, and implored the Lord in sackcloth to deliver me from the Egyptian woman. And when she could not prevail against my exhortations, she came to me wishing to learn the word of the Lord. And she said to me: 'If thou willest that I should leave the idols, lie with me, and I will persuade my husband to depart from the idols and walk in the law of thy Lord.'

» And I said to her: 'The Lord wills not

that His ministers should serve him in uncleanness, nor is He pleased with them that commit adultery and fornication.'

» And she remained silent, longing to accomplish her wish. And I applied myself again to fasting and prayer that the Lord might deliver me from her.

» And again another time she said to me: 'If thou wilt not be an adulterer, I will kill the Egyptian my husband, and thus will I lawfully take thee to be my husband.'

» And when I heard this, I rent my garment, and said: 'O woman, fear the Lord, and do not this evil deed, that thou be not destroyed; for I myself will tell thy evil deeds to all men.'

» She therefore being afraid, entreated me to tell no one of her wicked deeds. And she departed and sought to seduce me with gifts, sending me all the delights of the sons of men. She sent me food soaked with enchantments; and when the eunuch who brought the food came, I looked up and saw a terrible man giving me a sword with its sheath, and I understood that it was treachery in order to seduce me, and began to weep. And I did not taste either of that, or of any other of her foods.

» And after one day she came to me and she recognised the food, and she said to me: 'What is this? thou hast not eaten of the food?'

» And I said to her: 'Because thou hadst filled it with death; and how then didst thou say, I go no more near the idols, but to the Lord? Now therefore know that the God of my fathers, by His angel revealed to me thy wickedness, and I kept it that it might be evidence to thee, so that thou seeing it mightest perhaps repent. And moreover know this, that the wickedness of the ungodly prevails not against them who serve God in chastity.'

» And I took it and ate before her of the food, saying to her: 'The God of my fathers and His angel shall preserve me.'

» And she fell upon her face at my feet and wept; and I approached and raised her, and warned her; and she promised me to work no more such ungodliness. But her heart was lustfully set upon me, and she sighed and was grieved. And when the Egyptian her husband saw her, he said: 'Why is thy countenance so sad?'

» And she said: 'A pain in my heart, and the moanings of my liver oppress me'; and he restored to health her who was not sick.

» And the next day, when I was passing over, she ran to me, while her husband was out, and said to me: 'I will hang myself, or throw myself into a well, or over a precipice, if thou wilt not lie with me.'

» And I understood that the spirit of Belial troubled her, and prayed to the Lord, and said to her: 'Why art thou troubled and vexed, being lost in grievous sins? Remember this, that if thou killest thyself, Assitho, the concubine of thy husband, being jealous against thy son, will smite thy son, and will destroy thy memory from off the earth.'

» And she said to me: 'Behold, then thou lovest me! This is sufficient for me, that thou carest for my life and death. Now I hope to enjoy my desire.'

» And she knew not that for the sake of my God I spake thus, and not for her sake. For when a man falls into such rash and evil passion, as she fell into, and is enslaved to it: although he hear many good things, being overcome by passion, he will interpret them in favour of his evil passion.'

» Now, my children, I declare unto you, that it was about the sixth hour, when she went away from me; and I knelt down

before the Lord the whole day and also the whole night, and about dawn I rose up weeping before the Lord, and imploring the salvation of Memtha, the Egyptian woman. And afterwards she came and took hold of my garments, and dragged me with violence to make me lie with her. And when I saw that she was beside herself, I let go my garment and fled away from her naked. And then she accused me falsely and denounced me to her husband, and the Egyptian cast me into the prison in his house; and the day after he scourged me and sent me into the prison of Pharaoh.

» And while I was in bonds, the Egyptian woman fell sick from her grief, and she heard how unceasingly I sang praises to the Lord while I was in the house of darkness, and with a joyful voice I glorified God who alone removed me from the devices of the Egyptian woman.

» Many times she sent to me in the prison, saying: 'Consent to my desire, and I will cause thee be released from thy bonds.'

» And though she was sick, she came down late in the darkness of the evening and listened to my voice, while I was pray-

ing, and sighed; and when I heard her sighs I kept silence. And when I was in her house, she bared her arms, and breasts, and legs to seduce me. But the Lord preserved me from her attempts.

» Therefore ye see, my children, how great things are patience and prayer, and temperance with fasting. Ye also, if ye follow them, shall be delivered by the Lord from pains and sufferings, and from tribulations and evils . . . .

. . for either in word or in thought ye may sin. My brethren know how my father loved me, and I felt not pride in my heart, though I was a child; for I knew that all things shall pass away, and I kept myself within bounds, and honoured my brethren; and through fear of them I kept silence when they sold me, and told not the Ishmaelites about my tribe, nor said from which tribe I was, nor that I was the son of Jacob, a great man and a mighty.

» Do ye also, my children, love your brethren, for every one who loves the law of the Lord shall be loved by Him. Now when I came with the Ishmaelites to the Indcacopitæ, they asked me, saying: 'Art thou a slave or a free man?'

» And I said: 'I am a slave by origin.'

» This I said to them, that I might not put my brethren to shame.

» And their chief said to me: 'Thou art not a slave, for thy countenance even makes it manifest concerning thee.'

» And he threatened me saying: 'Speak the truth;' but notwithstanding I said that I was a slave.

» Now when we came into Egypt, they strove for me; and each of them offered part of his own goods in exchange for me that he should take me. Wherefore it pleased them all to leave me in Egypt in pledge with the Changer of their wares, until they should return and bring merchandise. And the Lord gave me favour in the sight of the Changer of the wares, and he entrusted to me his house. And the Lord blessed him for my sake and increased him in gold and silver, and I dwelt with him ninety-five days.

» Now Memphiah, the wife of Potiphar, passed by and she looked and saw me, and told her husband concerning the Changer of wares, that he had become rich by means of a Hebrew lad; 'whom they say indeed that they have stolen out of the land of the Canaanites. And now enter into judgment with them, and take the lad

away from him to be thy steward, and the God of the Hebrews shall bless thee, because the grace of heaven is with him.'

» And at these words Potiphar rejoiced, and commanded the Changer of wares to be brought, and he said to him: 'What is this that I hear, that thou stealest people from the land of the Canaanites, to make them thy slaves and maid-servants?'

» Then the Changer of wares fell upon his face, saying: 'I pray thee, my lord, what is this that thou sayest?'

» And he said: 'From whence is thy Hebrew servant?'

» And he said: 'The Ishmaelites gave him to me in ward until they should return.'

» And Potiphar believed him not, but commanded to scourge him naked. And when he persisted in the same words, Potiphar said: 'Bring hither the lad, and he will tell us everything.'

» And when they brought me in, I bowed myself to the ground, for he was second in rank to Pharaoh. And he took me apart from them and said: 'Art thou a slave or free?'

» And I said: 'I am a slave.'

» And he said: 'Whose servant art thou?'

» And I said: 'I am the Ishmaelite's servant.'

» And he said: 'How hast thou become their slave?'

» And I said: 'They bought me out of the land of the Canaanites.'

» And he said to me: 'Thou liest.'

» And he commanded me to be scourged naked.

» But Memphiah was looking at me from a window, and when I kept to my words, he ordered me to be put in prison, 'until,' said he, 'the owner of him shall come.'

» And his wife said to him: 'Thy judgment is unjust, for thou dost imprison as guilty him that has been stolen; but the guilty one must be the Changer of wares, and this lad thou must set at liberty so that he may wait upon thee.' For she eagerly desired to see me, but I knew nothing concerning these things.

» And he said to Memphiah: 'It is not lawful for the Egyptians to take away that which belongs to others before the matter is proved.'

» The Changer of wares said the same to him, that his servant also must be imprisoned, and then Memphiah held her peace.

» And twenty-four days afterwards came the Ishmaelites, who having heard in the land of the Canaanites that Jacob was mourning

for his son, came to me and said: 'How is it that thou didst say unto us that thou wast a slave? and lo, we have learnt concerning thee, that thou art the son of a great man, in the land of the Canaanites, and lo, he is mourning in sackcloth for thee.'

» And I would have wept much for the sake of my father, but I restrained myself, that I might not put my brethren to shame. Then they took counsel to sell me, that I should not be found in their hands; for they feared Jacob lest he should take mighty vengeance on them; for they heard concerning him, that he was mighty before the Lord and with men.

» Then the Changer of wares said to them, 'Release me from the judgment of Potiphar, the second to the king.'

» And they presented themselves before him and asked for me, saying: 'We bought him with money and the Changer of wares has paid it.'

» And Memphiah sent to her husband, saying, that he should buy me; 'for,' she said, 'I hear that they are selling him.' And she sent another man, an eunuch, to the Ishmaelites, and sought to buy me from them. And the chief-cook sent for the merchants

and sought to buy me from them; and the eunuch made known to the lady that they asked a large price. And she said: 'Even though they ask two minae of gold, spare not.' And the eunuch gave them sixty pieces of gold, but said that he had given eighty pieces for me; and when I heard this I kept silence, that he should not be punished.

» Now see, my children, how many things I suffered, that I should not put my brethren to shame. Do ye also love one another; for the Lord rejoices in the affection of the heart, when men love one another.

» And when my brethren came to Egypt, they know how I returned them their money, and upbraided them not, but comforted them; behold, they hear: let them say if I am speaking falsely. And even after the death of my father I loved them, and all things whatsoever they desired I did, and let them not suffer even in the least thing. And all they asked for I gave them, and all that was in my hand I gave them. My children were their children, my servants their servants, my soul their soul, and my land was their land, and all their sufferings were my suffering, my counsel was their counsel, and I exalted not myself among them because of my glory.

» Now do ye also, walk in the same ways, my children, that God may glorify you and exalt you for ever. Behold, ye see that I took to wife the daughter of my master, and with her an hundred talents of gold were given to me; for the Lord made them to serve me. And Assaneth my wife was beautiful as a flower; and I was the most beautiful of all the sons of Israel, and above Levi and Judah and Nephtali, and I was chaste and meek; and God preserved me in beauty, because in all things I was like to Jacob.

» Now hear the vision which I dreamed: I saw twelve harts feeding, which were the twelve brothers; and I saw also that nine of them were scattered, and three were grazing together; but the next day they also were scattered. Then I saw these three harts transformed into three lambs; and they cried to the Lord, and the Lord removed them to a green and watered place, and brought them from darkness to light. And there they cried unto the Lord until the nine harts were also gathered together and transformed into twelve sheep; and after a little while they grew into many flocks. And afterwards I beheld, and lo, there were twelve bullocks sucking a

cow, who with the abundance of her milk formed a sea, from which the twelve flocks drank and a numberless multitude of sheep.

» And the horns of the fourth bullock grew up as high as heaven, and they became as a wall to the flocks; and in the middle of the two horns arose another horn; and I beheld that twelve vines surrounded them round about, and they became a refuge to the bullocks. And I beheld and in the middle of the horns there was a virgin wearing a garment with many colours; and from her went forth a lamb, and on her right hand there rushed against her a wild beast and many reptiles, and the lamb overcame them, and destroyed them. And because of him the bullocks rejoiced, and the cow and the harts exulted together with him. Now all these things must take place in their time. And do ye, my children, honour Levi and Judah, for from them shall arise the Saviour of Israel. For my kingdom among you shall come to an end as a fruit-watcher's hut, which after the summer will be seen no more.

» I know that the Egyptians, after my death will oppress you; but God shall take vengeance upon them, and will bring you to the land which He promised to your fa-

thers. But do ye also carry up my bones with you, and bear with you Zilphah your mother and lay her near Rachel my mother.»

And stretching out his feet, Joseph died, at the age of one hundred and ten years. And all Israel and all Egypt bewailed him with a great mourning.

XII.

THE TESTAMENT OF BENJAMIN

THE SON OF ISRAEL.

The order of the testament of Benjamin, the things he spake to his sons, in the fourth day of his sickness, having lived one hundred and twenty-five years. He called his sons near him, and when they had come near, he kissed them and said:

» As Isaac, the father of our father, was born to Abraham in his hundredth year, so also was I born to Jacob; and because Rachel *my mother* died at my birth, therefore I sucked the milk of Bilhah her handmaid; and for twelve years Rachel had borne no child. And my father prayed the Lord, and God gave her plentiful milk; for he loved Rachel dearly; therefore I was called 'the son of the right hand', which is 'Benjamin.'

» Now when I came into Egypt, Joseph my brother recognised me, and said unto

me: 'What did my brethren tell *to Jacob our father* concerning me, when I disappeared?'

» And I said: 'They soaked thy garment *in the blood* and they sent it to our father, saying: Look and know whose this garment is.'

» *When I had said this, Joseph groaned* and said to me: 'Yes, my brother; the Canaanite merchants stole me with violence, and on the way they hid my garment, to make men think that I had been met by a wild beast which had killed me. Then *they took counsel* and sold me to the Ishmaelites; and so in thus saying they did not lie.'

» For he wished to keep secret from me *the work of our brethren.*

» And he called our brethren privately, *and in secret from me* he said to them: 'Do not tell to our father what ye have done with me, but tell him as I have told Benjamin; and *along the way talk not between yourselves* concerning these things, *lest Benjamin should learn them and tell them to Jacob* my father.'

» Therefore ye also, my children, be followers of the good and true man, for even until his death he wished not to speak con-

cerning himself. But Jacob having learnt it from the Lord, told it to him; however he denied it, but he yielded at the end with difficulty to the oaths of Israel; but he entreated his father not to reckon it to them for crime, *lest his brethren should be grieved.* Then Jacob *weeping,* cried out saying: 'My child Joseph, my child, sweet lad; thou hast prevailed over the wickedness of thy brethren, thou hast prevailed over the bowels of Jacob thy father.' And he embraced him, and kissed him for about three hours, and said: 'In thee the heavenly prophecy shall be fulfilled, which says, that the spotless shall be unclean for the ungodly, and the sinless shall die for the iniquitous.'

» Now, my children, consider the compassion of Joseph the good man, and be followers of him, that ye may obtain crowns of glory; and learn that a good man has never a dark eye, for he shows mercy to all men, though they be sinners, and the righteous he loves as his own soul. And if any one is glorified he envies not *his glory;* and if any one is enriched, he looks not upon him with an evil eye; he praises the valiant and blesses the wise; and him who has the grace of the Lord, he loves

even as his own soul. And if ye be good, wicked men will be at peace with you, and the licentious will honour you, and even the wild beasts will fear you. And if *any one* offends the honest man, he repents; for the honest man shows mercy on his slanderer and remains silent. And if one offends a righteous soul he is sorry, for he sees him humbled and repents even as did Joseph my brother. The mind of the good man is not in the power of the deceitful spirit of Belial, for the angel of peace guides his soul. He looks not on corruptible things, nor cares he for riches, nor delights he in luxury, for the Lord is his portion. The good mind cares not for human glory, nor knows it any deceit, or lie, or quarrel, or slander; for the Lord dwells in him and enlightens his soul, and he rejoices with all men, at all times. The good mind has not two thoughts, of blessing and of cursing, or of insult and of *esteem,* or of grief and flattery, of quietness and of trouble, of hypocrisy and of truth; but it has one thought towards all men, constant and pure. It has not double hearing and sight; for every one who does the works of God and of Belial is twofold and has not sincerity.

» My children, flee fornication and evil-

doing, for they give a sword to them who trust in them; and the sword is the mother of seven evils, which they take from the hand of Belial. The first is envy, the second is loss, the third tribulation, the fourth *captivity,* the fifth neediness, the sixth trouble, the seventh desolation. Therefore Cain also was delivered over to seven vengeances by the Lord, and in every hundred years He brought one punishment upon him. In the two hundredth year of his life *he began* to endure the punishments, and in the nine hundredth year the Lord departed from him, when the flood took place; and he suffered all this because of Abel his *righteous* brother. And *the Lord judged Cain* with seven punishments, and Lamech with seventy times seven; *for Lamech took God's vengeance upon Cain;* and they who are *like Cain* shall be punished to all eternity.

» Therefore, my children, flee from ill-doing and draw near to goodness, for he who has it, looks not after a woman in a mind of fornication, neither knows he the defilement of fornication, for the holy Spirit rests in him. For as the sun is not defiled by shining over dung and mire, so also a pure mind is not defiled amid earthly defilements.

» Now I consider and know that evil doings will be among you; for I heard from the words of our fathers, that ye will commit fornication according to the filthiness of the Sodomites, and ye shall perish all, and be entangled anew in the pleasures of women, and the kingdom of the Lord shall not be among you, for a right-minded man shall take it, but nevertheless his inheritance shall be in the midst of your portion. And for the sake of the house *of the Lord,* Jacob did exalt me, that I may be glorified in it. And the twelve tribes and all the Gentiles shall be gathered together therein. And the Lord shall be treated with outrage and with dishonour, and shall ascend from earth into heaven; and *I learned how that He shall be upon the earth and how in the heaven.*

» Now when Joseph was in Egypt, I longed to see his face, and through the prayers of Jacob our father I saw his face in life. And now, my children, behold, I am dying, and I command you to work righteousness and truth and judgment in the faith of the Lord; I give you these things instead of any inheritance, and give ye them to your children for an everlasting possession; as did Abraham, Isaac and Ja-

cob. And above all things they gave us these for an inheritance, and they said to us, 'Thus do ye until the Lord shall reveal His Salvation to all the world.' Then shall ye see Enoch, and Noah, and Abraham, and Isaac and Jacob. Then shall we also arise each one over his tribe, and shall worship the King of Heaven. Then shall we all be renewed, some unto glory and some unto shame; for the Lord shall judge Israel first for the iniquity they have committed, and then the same will He do to all the Gentiles. And He will reprove Israel by the chosen among the Gentiles, as He reproved Esau by the Midianites who loved their brethren. Be therefore, my children in the portion of them who fear the Lord; for if ye walk in holiness, ye shall dwell again in me; and all Israel shall be gathered unto me, and thenceforth ye shall no longer be called captains of robbers, and wolves on account of your rapines, but the beloved of the Creator and *doers of the pleasures of His will.* »

And when Benjamin finished his words, he said unto them:

« I command you, my children, remove my bones from Egypt and bury them in Hebron, near my fathers. »

Thus Benjamin died an hundred and twenty-five years old, in a good old age, and they put him in a coffin. And in the ninety-first year, they and their brethren brought up the bones of their father secretly, when the Canaanites were at war; and they buried him in Hebron, near their fathers. And they returned *from the land* of the Canaanites and dwelt in Egypt, until the day of their departing from Egypt.

THE

THIRD BOOK OF ESDRAS

CONCERNING THE ARMENIAN TEXT

OF THE

THIRD BOOK OF ESDRAS

The Armenian text of the Third Book of Esdras, which corresponds to the fourth of the Latin version, is contained in four different MSS., preserved in the Armenian Library of St. Lazarus, in Venice. These four manuscripts are marked as follows:

Գ· III Bible, written in the year 1648.
Դ· IV » » » » 1655.
Է· VII » » » » 1651.
Թ· IX » » probably in the seventeenth century.[1]

Of all the Apocryphal books of the Old Testament, the most important and the most remarkable is the third book of Esdras, con-

1. In the Library of Etchmiadzin, however, this Third Book of Esdras is to be found written in an old Bible of the year 1317.

cerning which many researches have been lately made by critics.

After the Latin and the Syriac and Georgian,[1] the Armenian version of the Third Book is the oldest. It was published for the first time, in Venice, at St. Lazarus, in the year 1805, by the Mekitharian Father Zohrab, among the Apocryphs.

It is to be remarked that the first chapter of this Armenian text corresponds to the third chapter of the Latin; for the first and the second chapters of the Latin text are lacking in the Armenian, which begins with the third chapter of the Latin text.

Following the method used by Zohrab, I mark the first chapter of my English translation with the number III and I, and then the following chapter with the number IV, in order to keep the same correspondence with the Latin, and so on.

I must note also that while the Latin version numbers sixteen chapters, the Armenian text numbers only twelve.

It seems that in the past the Armenians did not regard the Third Book of Esdras

1. A very accurate Georgian version made from the lost Greek, exists in an XIth cent. MS. at Jerusalem. - F. C. CONYBEARE.

as altogether apocryphal, and probably they used to read it in the church. And in the chronicle of Mekithar of Aïrivank, we find that John of Haghpad, surnamed Sargavak, a writer of the XIIth century, in his list of the books of the Bible, places the Third Esdras between Esther and Job, under the name of 'Esdras Salathiel.'

Concerning the antiquity of the Armenian version, we possess no documents by which we may test it; but to guide our judgment in such a research, we may take into consideration the beauty of its idiomatic style. Consequently we think we may say that the Armenian version of the Third Book of Esdras was made long before the tenth century, and probably between the sixth and seventh centuries, while the traditions of the golden age of Armenian literature, namely the fifth century, were still existing.

As regards the original text from which it was translated, considering the numerous variants that it presents from the Latin, the Syriac, and the Arabic, not only in words and expressions, but also in entire verses and long periods, and sometimes in whole pages, — which even present the

text in a larger form, and at other times in a shorter one, — we think we may say that it was probably translated from a Greek version, then in existence, and afterwards lost. However this is a question difficult to determine.

Until the year 1864, Biblical scholars knew nothing of the existence of an Armenian version of the Third Book of Esdras, in addition to the Latin, Syriac and Arabic texts. It was Fr. Ceriani, the learned director of the Milan Library, who first spoke in that year about the Armenian text, published in Venice by the Mekitharian Father Zohrab; and lately, in 1895, this Armenian version was taken into consideration by the learned J. Armitage Robinson, B. D., in his '*Text and Studies, contributions to Biblical and Patristic literature.*'

Now while I was occupied in putting this Armenian version into English, I had before me the English translation from the Greek and Latin tongues, of the Revised Edition; which besides the help it afforded me in this rather difficult translation, further enabled me to realise how numerous are the variants which occur between the Armenian and the other two versions.

In publishing this English translation of the Third Book of Esdras, I think it will be of interest to Armenian scholars, if I publish also on the opposite page the Armenian text.

ԳԻՐՔ ԵԶՐԻ ԵՐՐՈՐԴ

ԳԼՈՒԽ Գ և Ա.

1. Ես Սաղաթիէլ՝ որ և Եզր կոչեցայ, և ի Բաբելոն յամին երեսներորդի[1] կայի յանկողնի իմում,
2. և զմտաւ ածէի վասն աւերածոյն Սիոնի, և վասն շինածոյն Բաբելոնի,
3. և անդէն իսկ ապշեալ լինէի ի հոգի իմ, և սկսայ ասել ցբարձրեալն զբանս ահագինս։

4. Եւ ասացի, ասեմ. Տէր Աստուած իմ, դու արարեր զերկինս և զերկիր և զամենայն որ ի նոսա։
5. Եւ յետ այնորիկ ստեղծեր անապական ձեռօք քովք զմարդն. և փչեցեր ի նմա շունչ կենդանի, և է առաջի քո.

6. Եւ եդիր ի դրախտին փափկութեան՝ զոր տնկեաց աջ քո.

1. Զկնի կործանման Երուսաղեմի։

THE THIRD BOOK OF ESDRAS

CHAPTER III and I.

1. I Salathiel, who also was called Esdras: in the thirtieth year[1] was in Babylon and lay upon my bed,
2. and I was considering the desolation ot Sion, and the prosperity of Babylon;
3. and at the same time I felt my heart oppressed and began to speak words full of fear to the Most High.
4. And I said: O Lord my God; Thou hast created heaven and earth and all things that are in them.
5. And with thine inviolable hands hast created man, and hast breathed into him the breath of life, and made him live before thee.
6. And thou hast put him in the Garden of Delights which thy right hand did plant;

1. After the ruin of Jerusalem.

7. որում պատուէր ետուր զի ծանիցեն թէ քո գործ է։ Եւ նա էանց զայնիւ, և պատրեցաւ. վասն որոյ յիրաւի որոշեցեր վաղվաղակի վասն նորա զմահ, և ամենեցուն որ ի նմանէ ազգ էին,

8. որք և անցին զօրինօք սրբոց քոց հրամանաց. զի եղեն ազգ և ազինք, և տոհմք ի նոցանէ, որ ոչ գոյ թիւ.

9. ածեր ի վերայ նոցա զՋրհեղեղն և կորուսեր զնոսա։

11. Խնայեցեր ի ծառայն քո Նոյ. և վասն նորա յորդիսն նորա ամենայն տամբն իւրով. և եգիտ շնորհս առաջի քո։

12. Եւ դարձեալ ի զաւակէ նորա բազմացուցեր զմարդիկ. և նոքա նոյնպէս ամբարշտեցան առաջի քո. և եղին անօրէնութեամբք իւրեանց, և զհետ գնացին անօրէնութեան։

13. Գտաւ այր մի ի նոսա որում անուն էր Աբրահամ.

14. զոր սիրեցեր և հաճեցար ընդ նա միայն,

15. և եդիր ընդ նմա ուխտ բազմացուցանել զզաւակ նորա իբրև զաստեղս երկնից բազմութեամբ, և իբրև զաւազ առ ափն ծովու ան-

7. to whom thou didst command that he
should know that he is thine own work.
But he transgressed the commandment,
and was deceived; wherefore justly
didst thou instantly pronounce the sen-
tence of death upon him and upon all
his seed,
8. who transgressed thy holy command-
ments; for there were born from them
nations, and peoples, and tribes with-
out number;
9. and thou didst bring the flood upon
them and didst destroy them.
11. But thou didst spare Noah, thy servant,
and for his sake thou didst spare his
sons with all his household; and he
found grace before thee.
12. And again out of his seed thou didst
multiply men; and they again became
ungodly before thee; they were born
in ungodliness, and went after ungodly
deeds.
13. But a man was found among them
whose name was Abraham.
14. whom thou didst love and hadst pleas-
ure in him alone,
15. and thou didst make a covenant with
him to multiply his seed in such great
number as the stars in heaven, and

չափ։ Եւ այնպէս ետուր նմա որդի զԻսահակ, և Սահակայ՝ զՅակոբ.

16. և Յակոբայ այլոց մետասանիցն հանդերձ՝ զՅովսէփ, և վասն Յովսեփայ տարար զհարսն յԵգիպտոս և կերակրեցեր զնոսա ամս բազումս։

17. Եւ յետ այնորիկ հաներ զնոսա ի ձեռն ծառային քո Մովսիսի, և տարար զնոսա յԵգիպտոսէ ի յանապատն. և կերակրեցեր զնոսա ամս քառասուն, և յետ այնորիկ տարար զնոսա յերկիրն զոր խոստացար ծառային քո Աբրահամու. և ետուր նոցա օրէնս, և ոչ պահեցին։ Եւ ետուր նոցա դատաւորս դատել և խրատել զնոսա յօրէնս քո ամս բազումս մինչև ցՍամուէլ մարգարէն՝ որ կարգայր զանուն քո։ Քանզի կայր և մնայր ի նոցա ախտ,

23. մերժեցան օրէնք քո ի սրտից նոցա, մինչև կացուցեր ի վերայ նոցա իշխան զԴաւիթ ծառայն քո.

24. ցոր և ասացեր դարձեալ շինել զԵրուսաղէմ. և ի նմա մատուցանել քեզ պատարագս։ Յետ նորա յարուցեր զորդի նորա զՍողոմոն. որում հրամայեցեր շինել զտաճարն ի տեսիլ գիշերոյն.

beyond measure, like the sand on the
seashore. And thus thou didst give to
him a son, Isaac, and to Isaac Jacob;
16. and unto Jacob, thou didst give Joseph
and eleven other sons, and for the
sake of Joseph thou didst lead the fa-
thers to Egypt, and didst feed them
for very many years.
17. And thereafter, through Moses, thy serv-
ant, thou didst remove them from E-
gypt, and didst lead them into the
wilderness; thou didst feed them dur-
ing forty years, and thereafter thou
didst carry them into the land which
thou promisedst to Abraham thy serv-
ant; and thou didst give them a law
which they did not keep. And thou
didst appoint over them, for many years,
judges to judge and to instruct them
in thy law, until the prophet Samuel
who invoked thy name. But because
sin became permanent in them,
23. their heart was estranged from thy
law, until thou didst appoint over them
as prince David thy servant,
24. whom thou didst command to build
again Jerusalem, and to offer unto thee
oblations therein. After him thou rais-
edst up Solomon his son, to whom

և ի նմա առնել ամենայն ժողովրդեանն զա-
ղօթս, և մատուցանել զպատարագս։

25. Եւ իբրեւ այն լինէր, մեղաւ ժողովուրդն որ ի քաղաքին բնակեալ էր,

27. և վասն նորա մատնեցաւ քաղաքն ի ձեռս հեթանոսաց որ շուրջ զնովաւն էին։ Իսկ մինչդեռ կայք յերկրին մերում, ասէի ի սրտի իմում,

28. միթէ լաւագո՞յն ինչ գործեն որ ի Բաբելոն բընակեալն են, և վասն այնորիկ արհամարհեցաւ Սիոն։

29. Զի իբրեւ եկի այսր, տեսի ամբարշտութիւն բազում որ ոչ գոյ թիւ. և ապստամբս բազում յոյժ ետես անձն իմ, այս ահա երեսուն ամ։ Վասն այնորիկ զարմացեալ է սիրտ իմ,

30. զմտաւ ածելով թէ որպէս ներես անօրինաց, և խնայեցեր յամբարիշտսն, և կորուսեր զժողովուրդն քո և խնայեցեր ի թշնամիսն քո։

31. Մի եթէ լաւագո՞յն ինչ գործեաց Բաբելոն քան զՍիոն։

32. Եւ կամ այլազգի ոք ծանեա՞ւ քան զիսրայէլ. և կամ ո՞ր ազգ հաւատաց ուխտի քում իբրեւ զՅակոբ,

33. որոց պտուղն ո՛չ երեւեցաւ։ Շրջելով շրջեցայ ընդ ազգս և գտի զնոսա յղփացեալս, որք ոչ

thou didst command in a dream by night, to build the temple, that all the people should pray and should offer oblations therein.
25. After this was done, the people that inhabited the city did evil,
27. and for this the city was given over into the hands of the Gentiles that were round about it. Yet while we were in our land, I said in my heart:
28. Are the deeds of them that inhabit Babylon any better, that by reason of them Sion has been subject to contempt?
29. For when I came hither I saw impieties without number, and lo, in these thirty years my soul saw many rebellions. Wherefore my heart is struck with amazement
30. considering how thou sufferest the impious, and hast spared the ungodly doers, and hast destroyed thy people, and hast preserved thine enemies.
31. Are the deeds of Babylon better than those of Sion?
32. Or is there any stranger that has known thee out of Israel? Or what nation has believed thy covenants as Jacob has,
33. whose fruit has not appeared? I travelled among the nations and found them

յիշէին զպատուիրանս քո։

34. Արդ այժմ եթէ կշռեսցես ի կշիռս զմեր անօրէնութիւնս և զհեթանոսաց, զայդ ի կշիռս կշռեսցեն՝ եթէ յո՞ր կոյս հակիցէ։

35. Ե՞րբ ոչ մեղան բնակիչք երկրիս առաջի քո. ո՞ր ազգ պահեաց զպատուիրանս քո։

36. Թերևս ուրեք նուազարանս գտանիցես, ազգ և ո՞չ ուրեք։

ԳԼՈՒԽ Գ.

1. Եւ յետ խորհելոյն իմոյ զայս, առաքեցաւ առ իս հրեշտակ մի՝ որոյ անուն էր նորա Ուրիէլ,

2. խօսել սկսաւ ընդ իս և ասէ. Ափշեալ է սիրտ քո յայդմ կեանս, առ ի կամել քեզ հասու լինել ճանապարհի բարձրելոյն։

3. Եւ ասեմ. Աղաչեմ զքեզ խելամուտ արա՛ զիս։ Նա պատասխանի և ասէ ցիս. Առաքեցայ՝ առակս երիս դնել առաջի քո, և ճանապարհս երիս ցուցանել քեզ,

4. յորոց եթէ զմին ասիցես ինձ, և ես քեզ ա-

in abundance but thinking not upon thy commandments.

34. Now shouldest thou weigh in the balance our iniquities and those of the Gentiles, it shall be found which way the scale doth incline.

35. When have those that dwell upon the earth not sinned in thy sight? What nation has kept thy commandments?

36. Perhaps thou mayest find somewhere a few men, *who have kept them,* but nowhere a nation.

CHAPTER IV.

1. And after having considered this, an angel was sent unto me whose name was Uriel;

2. he began to speak unto me, saying: Thy heart is too much enraptured with this world, to be willing to comprehend the way of the Most High.

3. And I said: I pray thee, instruct me. — He answered me, saying: I am sent to put before thee three figures, and to shew thee three ways:

4. whereof if thou canst tell me the one,

ասացից վասն որոց փափագեալդ ես գիտել։

5. Ետու պատասխանի և ասեմ. Ասա՛ տէր իմ։ Եւ ասաց ցիս. Եթէ կշռեսցես դու ինձ զկշիռս հրոյ, և կամ զծանրութիւն հողմոյ, և կամ ընդ կրունկ դարձո՛ զօրն անցեալ։

6. Ետու պատասխանի և ասացի. Ո՞վ ի մարդկանէ կարէ առնել զայդ, զի ես աքարից։

7. Եւ ասաց ցիս. Ապա եթէ էր իմ հարցեալ զքեզ՝ քանի՞ շտեմարանք են ի սիրտ ծովու, կամ քանի՞ առաջք երեւին երակաց խորոց, կամ քանի՞ շաւիղք են ի վերայ հաստատութեան. կամ քանի՞ ելք են դժոխոց, կամ քանի՞ մուտք են դրախտին։

3. Ապա եթէ ասիցես ինձ՝ ի ծով ո՛չ իջի, և ո՛չ ի սկզբանէ եղէ ընդ անդունդս, և ո՛չ ելի ի վերայ քան զերկինս, և ոչ իջի ի դրունս դըժոխոց, ո՛չ մտի ի դրախտն,

9. այժմ ո՛չ հարցից քեզ զայդ. այլ վասն հրոյ և հողմոց, և տուընջեան, որոց սովորն ես, յորոց ո՛չ կարես հեռի լինել։

10. Զի որ ինչ ընդ քեզ սնեալն են՝ ոչ կարես ճանաչել,

I also will tell thee about that thou
desirest to know.
5. I made answer to him and said: Say on,
my Lord. — And he said unto me:
Go and weigh me the weight of fire,
or the heaviness of the wind, or cause
to return the day that is past.
6. I answered, saying: Who among men
is able to do this, that I should do it?
7. And he said unto me: If I had asked
thee, how many caverns there are in
the heart of the sea, or the veins of
the deep how many branches they have,
or how many ways are above the firmament,
or how many outgoings there
are into hell, or how many entries are
there in paradise,
8. perhaps thou wouldst say to me, I never
went down into the sea, nor in the
beginning have I been down into the
deep, nor have I ascended up into
heaven, neither went I down into hell,
or entered into paradise.
9. But now I do not ask thee about these,
but only of the fire and wind, and of
the day, things with which thou hast
grown familiar, and without which
thou canst not be.
10. If thou dost not know things that are
grown up with thee,

11. զիա՞րդ կարես այնչափ ճանապարհաց բարձրե-
լոյն հասու լինել. քանզի անհաս է ճանապարհ
բարձրելոյն. ապականացու ես, և յապականելի
կեանս բնակեալ ես, ոչ կարես ճանաչել զճա-
նապարհս անապականին։

12. Ետու պատասխանի և ասացի ցնա. Լաւագոյն
էր մեզ եթէ ոչ էաք ծնեալ, քան եթէ կե-
ցեալ ամբարշտութեամբ և ի տանջանս մտեալ,
և չիմանալ եթէ ընդէ՞ր գայթակղիմք։

13. Եա պատասխանի և ասէ ցիս. Լուր առակին.
չոգաւ գնաց անտառին փայտն ի դաշտն, խոր-
հեցաւ,
14. և ասէ ցընկերս իւր. Եկայք երթիցուք տացուք
պատերազմ ընդ ծովու, զի հեռացեալ մեր-
ժեսցի առաջի մեր, զի արասցուք ի նմա այլ
անտառս։
15. Դարձեալ ալիք ծովուն խորհեցան երթեալ կը-
ռուել ընդ անտառ դաշտին՝ պատերազմել ի-
րեանց այլ տեղի.

16. եկն հուրն և այրեաց զանտառն.
17. Նոյնպէս և աւազն եկաց ընդդէմ, և արգել
զալիսն։
18. Արդ եթէ էիր դատաւոր՝ զո՞ ի նոցանէ արդա-
րացուցանէիր, և կամ դարձեալ զո՞վ պարտա-
ւորէիր։

11. how then canst thou comprehend the different ways of the Most High? For the way of the Most High is incomprehensible; thou art a corruptible being, and livest in a corruptible world, and canst not know the ways of the Uncorruptible One.

12. I answered him and said: It were better that we were never born, than that we should live in ungodliness and suffer without knowing the cause of our sufferings.

13. He answered me, saying: Hear this parable: the trees of the forest went to the field; they took counsel

14. and said to their comrades: Come, let us go and make war against the sea, that it may depart before us, that we may make in it other forests.

15. The waves of the sea also took counsel to make war against the forest of the field, and prepare for themselves another place;

16. the fire came and consumed the forest;

17. likewise the sand stood up and stopped the waves.

18. Now if thou wert a judge, which wouldst thou justify? or again, which wouldst thou condemn?

19. Ասացի. Զերկոսեանսն, զի ի նանիր խորհուրդ
խորհեցան. քանզի երկիր տուաւ անտառաց,
իսկ տեղի աւազոյ ծովու՝ զգէմ ունել ալեացն։

20. Եւ ասաց ցիս. Բարւոք դատեցար. ընդէ՞ր զոր
ասացի քեզ ապա ո՛չ դատեցար։

21. Որպէս երկիր տուաւ անտառաց, և տեղւոյ ա-
ւազոյ ալեացն. այնպէս և որ յերկրի են՝
տուեալ են զերկրաւորս գիտել, և որ յերկինս
են՝ զերկնաւորն ճանաչել։

22. Եւ ասացի ես. Խնդրեմ ի քէն, տէր, իսկ ընդ-
էր տուաւ ինձ այնպիսի միտք զայնպիսիսն
ածել զմտաւ,
23. զի ոչինչ յօգուտ է ինձ հարցանել որ ի վեր
է քան զամենայն. այլ լաւ է մեզ զայն գիտե-
նալ՝ որ ընդ մեզ հանապազ անցանեն վիշտք։
Արդ՝ ընդէ՞ր Իսրայէլ մատնեցաւ ի ձեռս հե-
թանոսաց. և զոր Աստուած սիրէր զժողովուր-
դըն, մատնեցաւ ի ձեռս ամբարշտաց. և մո-
ռացան օրէնք հարցն մերոց, և գրեալ կտա-
կարանքն ո՛չ ուրեք գտանին.

19. I said: I would condemn both, for they took counsel in vain; because the ground is given to the forests, and the place of the sand to the sea, to resist the waves.

20. And he said unto me: Thou hast given a right judgment; why then didst thou not judge what I told thee?

21. For as the ground is given to the forest, and the place of the sand to the waves, even so they that dwell upon the earth may understand that which is upon earth; and they that dwell in heaven may understand that which is in heaven.

22. And I said: I beseech thee, my Lord, why was given unto me such a power of understanding to consider such things,

23. since it is no use for me to ask about things that are above all things, and while it is better for us to know only of the sorrows that daily pass by us? Why then was Israel given up into the hands of the Gentiles, and the people whom God loved given over into the hands of ungodly people, and the law of our fathers left in oblivion, and the written covenants no where to be found.

24. Եւ կուռք սուտ իբրեւ զմտրախ՝ որոց ո՛չ գոն օրէնք, ո՛չ հրամանք, ո՛չ կատակարանք. Եւ գընամք յաշխարհէս՝ չեղեալք արժանի քո ողորմութեանդ։

25. Զի՞նչ եւս ասել ընկալցուք մեք, յորս կոչեցաւ անուն Նորա ի վերայ մեր։

26. Ես պատասխանի և ասէ ցիս. Այժմ մինչդեռ աստէն ես՝ տեսանես, անդր երթեալ՝ զարմասցիս. քանզի փութայ այս աշխարհս անցանել՝

27. առ ի չհանդարտել բառնալ զխրոյ ժամանակի զչար. վասն զի մարդիկ աշխարհիս այսորիկ լի են անօրէնութեամբ.

29. — վասն որոյ և անցցեն ի վերայ նոցա կալք. զի եթէ ո՛չ նախ եկեսցէ ի վերայ նոցա հունձք, և ո՛չ արդարոցն հասցէ օր բարկութեան, որ բարութեանց են պտուղք։ —

30. Աղէ ած զմտաւ, զի եթէ սակաւ յանցումն Ադամայ այնչափ չար գործեաց, աճեցեալ յայնմհետէ չարն ի վերայ երկրի՝ որպէս կորուստ որք անօրինին պատրաստին։

24. and we live here like grasshoppers that have no law, no commandments, no covenant, and we leave this world without being worthy to obtain thy mercy?

25. What shall it profit us for His name whereby we were called?

26. He answered me, saying: Now while thou art in this world thou seest, when thou shalt go up yonder, thou shalt marvel; because this world hasteneth fast to pass away,

27. being unable to bear the evil of its time: for the men of this world are full of wickedness,

29. [1] – wherefore shall threshing pass over them; for if first the harvest shall not come upon them, the day of wrath also shall not reach the righteous, they being the fruit of goodness. —

30. Now then consider, if the little transgression of Adam has been the cause of so much evil, the evil growing ever since in the world, to what a perdition do they prepare themselves who transgress!

1. Literal translation. All this passage is unintelligible in the Armenian text.

33. Պատասխանի ետու և ասեմ. Մինչեւ ցե՞րբ իցէ այս։

34. Եւ ասաց ցիս. Չես իմաստնագոյն քան զբար-ձրեալն, թէ արասցես վաղվաղակի հասանել զկատարածն. զի դու փութաս վասն քո միայն. իսկ բարձրեալն երկայնամտէ վասն բազմաց։

35. Քանզի վասն նորա խնդրեցին ի բարձրելոյն անձինք արդարոց և ասեն. Մինչեւ յե՞րբ եմք աստ, ե՞րբ եկեսցէ հասցէ վարձք ժամանակեայ մերոյ։

36. Եւ պատասխանի Տէր նոցա՝ և ասէ. Համբե-րեցէ՛ք մինչեւ լցցի սահմանեալ ժամանակն.

37. քանզի չափով չափեաց զամս. և կշռով կշռեաց զյաւիտենականսն, և թուով թուեաց զժամա-նակս. մի՛ շարժեսցէ, և մի զարթուսցէ մինչեւ հասցէ սահմանեալ ժամանակն։

38. Եւ ես պատասխանի և ասեմ. Խնդրեմ ի քէն տէր, ի բազում զթութենէ բարձրելոյն, զի համբերէ վասն մեր անօրինացս, առ ի չա-ձելոյ զկատարածն.

39. այլ երկայնամտէ վասն մեր զարդարսն առ ի վայելել նոցա զբարիս զոր խոստացեալ է նոցա։

33. I answered and said: How long shall this be?

34. And he said unto me: Thou art not wiser than the Most High, that thou shouldst cause the end to arrive quickly; for thou hastenest only for thine own self, but the Most High suffers patiently on behalf of many.

35. Because it was for the same thing that the souls of the righteous asked the Most High, saying: How long shall we be here? When shall the time of our reward arrive?

36. The Lord answered them saying: Be patient until the time that is fixed be fulfilled.

37. For He has measured the years by measure, and has weighed those that are without end, and by number He has numbered the seasons: He shall not move, nor stir them until the time He has fixed shall arrive.

38. I answered, saying: I beseech thee. Lord, perhaps it is on account of His great mercy that the Most High suffers patiently our impiety and does not bring the end:

39. and for our sake keeps back the righteous from enjoying the benefits He has promised them.

40. Եւ պատասխանի ետ և ասէ. Այդպէս իսկ է որ-
պէս ասացերդ. բայց եկեսցէ ի ժամու իւրում.
զի որպէս կին մարդ ոչ կարասցէ յառաջ քան
զսահմանեալ ժամանակն ծնանել, եթէ ոչ ին-
ներորդ ամիսն լցցի.

42. որպէս կին փութայ ի հասանել ժամանակին
ածել յերկանց, և ի վշտէ ծննդոցն. նոյնպէս
շտեմարանք երկրի փութան հատուցանել զաւ-
անդն՝ որ հատուցանելոցն է նմա:

43. Արդ յորժամ եկեսցէ ժամանակն, տեսցես և
ծանիցես վասն որոց ցանկացեալն ես գիտել:

44. Եւ խնդրեցի ի նմանէն, և ասեմ. Աղաչեմ
զքեզ, Տէր, եթէ գտի շնորհս առաջի քո. և
եթէ արժանի եմ,
45. յայտնեա՛ ինձ վասն ժամանակին, եթէ աւելի
անցեալ է կամ կացցէ:

47. Եւ ասաց ցիս. Կա՛ց յաջակողմն կոյս, և ցու-
ցից քեզ զկերպարանս առակին:

48. Եւ կացի. Եւ եցոյց հնոց բորբոքեալ. և եղեւ
յորժամ վախճանեցաւ բոցն, և եղանէր ծուխ:

49. Եւ յետ վայրի միոջ եկն ամպ ջրալից, և արկ
անձրեւ սաստիկ յոյժ, և յետ անցանելոյ ան-

40. He answered, saying: It is so, as thou
hast said; but it shall come in its
own time. For as a woman cannot
bring forth a child, before the time
fixed, until the ninth month be ful-
filled;
42. and as a woman, when the time ar-
rives, makes haste to escape the anguish
of travail; in like manner the store-
houses of the earth hasten to pay the
fruit they have to pay to it.
43. Now when the time shall arrive, thou
shalt see and know concerning these
things that thou desirest to know.
44. Then I prayed him, saying: I beseech
thee, my Lord, if I have found favour
in thy sight, and if I am worthy,
45. shew me about the time, whether be
greater the past or that which is to
come?
47. And he said unto me: Stand up upon
the right side and I will show thee
the similitude of the parable.
48. So I stood up. And he shewed me a
hot burning oven; and it happened
that when the flame was gone by, the
smoke went up.
49. And after a little while a watery cloud
came and sent down much rain. and

ձրևի՝ ցօղ։

50. Եւ ասաց ցիս. ի մի՛տ ած զայս. որպէս յաճախէ հուրն քան զծուխն, և անձրևն քան զցօղն. այնպէս յաճախէ անցեալ մասն ժամանակի։

51. Դարձեալ աղաչեցի զնա և ասեմ. Ո՞ ի մէնջ կենդանի իցէ արդեւք. կամ ո՞վ ի մէնջ իցէ արդեւք յաւուրս յայնս. և կամ զի՞նչ նշան իցէ ժամանակացն այնոցիկ։

52. Ետ պատասխանի և ասէ ցիս. Վասն նշանացն կարեմ քեզ ասել, իսկ վասն կենաց ձերոց ո՛չ առաքեցայ ասել քեզ։

ԳԼՈՒԽ Ե.

1. Լո՛ւր վասն նշանացն. Ահաւասիկ աւուրք գան. և յաւուրսն յայնս զարմասցին մարդիկ զարմանալիս մեծամեծս. ղօղեսցէ յուղղութենէ հաւատոց ճշմարտութեան։

2. Եւ յետ բազմանալոյ յամբարշտութեան, եղիցին ոմանք ի վերայ երկրի խօսել, կամ կորլատանիօք ստութեամբ և առասպելեօք այլայլիւք, ոմանք մոլորեալք ի կեղծաւորութեան սրբութեան պաշտամանն ըմբռնեալք անժուժկալու-

after the rain was past, there came
down dew.
50. And he said unto me: Consider this; as
the fire is greater than the smoke, and
the rain than the dew. so is greater
the quantity of the time that is past.
51. Again I prayed him, saying: Who of
us shall live until that time? or who
of us shall be in those days? and what
are the tokens of those times?
52. He answered me, saying: As for the
tokens I may tell thee; but as touching
your lives, I am not sent to tell
thee.

CHAPTER V.

1. Concerning the tokens hear me: Behold,
the days are coming, and in those
days men shall be taken with great
amazement, and the truth of the right
faith shall be hidden.
2. And after the increasing of iniquity,
there shall be men upon the earth who
shall speak falsehood and divers idle-talks;
others shall err and make use
of hypocrisy in the holy worship, and

թեան.

3. և եղիցի անհանգիստ և անճանապարհ և ա-
նապատ այս երկիր, նախ յառաջ զոր դու
տեսանես։
4. Թէ տացէ Աստուած, տեսցես զարմանալիս,
յետ երրորդ տեսլեանն եղիցի երկիր ամբո-
խեալ, և երեւեսցի արեգակն ի գիշերի և լու-
սին ի տուընջեան.

5. և ի փայտէ արիւն կաթեսցէ. և ի քարէ բար-
բառ լուիցեն, ժողովուրդք ընդ ժողովուրդս հար-
ցին և բռնասցին նշանագործք. զօրասցին ա-
ռասպելարկուք։

6. Եւ ի ժամանակին յայնմիկ ծով բազում ան-
գամ տեղիս փոխեսցէ, և վիհք եղիցին. և օդք
փոխեսցին, և Թռչունք երկնից տեղափոխեսցին.

7. Եւ Սոդոմայեցւոց ծովն ձկունս եռացուսցէ.

8. Եւ հուր բազում անգամ առաքեսցէ. և նշան
ի կանանց ծնցի,
9. և ի ջուրս քաղցունս աղուաթեան գտցի։ Մար-
տիցեն մարդիկ ընդ միմեանս, որդիք ընդ հարս,
և հարք ընդ որդիս. մարք ընդ դստերս հա-
կառակք ընդ միմեանս, եղբարք ընդ եղբարս.
սիրելիք ընդ ծանօթս. ազգք ընդ ազգս ժողո-

shall give up themselves to inconti-
nence;
3. and the land that thou seest, shall be
agitated, and pathless, and desert.

4. If God grants it unto thee, thou shalt
see wonders. After the third vision,
the earth shall be troubled, and the
sun shall shine forth in the night, and
the moon in the day-time;
5. and blood shall drop out of wood, and
stone shall make its voice to be heard,
the peoples shall strike one another,
and wonder-workers shall rule, and
story-tellers shall predominate.
6. And in that time the sea shall often
change its place, and many deeps shall
be formed; and the air shall be cor-
rupted, and the fowls of heaven shall
change their places.
7. And fish shall swarm in the sea of the
Sodomites.
8. And often a fire shall come out of it;
and women shall bring forth monsters;
9. and in sweet waters salt waters shall
be found. Men shall fight against one
another, sons against their fathers, and
fathers against their sons; mothers and
daughters shall arise against one an-

վուրդք ընդ ժողովուրդս. քահանայք ընդ քահանայս. և թաքուցեն զարդար զպատուիրանս բարձրելոյն։

10. Եւ հզօրասցի ի նոսա ստութիւն և մերժեսցի իմաստութիւն որբոց. և յետ այնորիկ խնդրեսցեն և ոչ գտցի. զի բազմասցին ատելութիւնք, և յաճախեսցէ ստութիւն. և հպարտասցին հարք նոցա, և նուազեսցին ուղիղք,

11. և հարցէ երկիր զմերձաւորս իւր՝ և ասասցէ. միթէ ոք գնացէ ի վերայ քո որ ունէր զհաւատս, և խօսէր զճշմարտութիւն. կամ գործէր զարդարութիւն, կամ ատէր զանօրէնութիւն, կամ ի կողմ անկանէր ճշմարտութեան. կամ առնէր զողորմութիւն, կամ ատէր զյափշտակութիւն. կամ խնդրէր զբարձրեալն ամենայն սրտիւ իւրով, կամ սիրէր ոք սրբութեամբ ընկեր զընկեր իւր։ Տացէ պատասխանի և ասասցէ. Եթէ ո՛չ ոք գտանի առ իս այսպիսի։

12. Ըստ այնմ ժամանակաց ակն կալցին մարդիկ առնուլ ինչ ի բարձրելոյն, խնդրեսցեն և ո՛չ առցեն. վաստակեսցեն աշխատանօք և ո՛չ հանգիցեն. ճաշեսցեն և ո՛չ վայելեսցեն ի գործոց

other, and brethren against their brethren; friends against their friends, nations against nations, peoples against peoples, priests against priests, and they shall hide the holy commandments of the Most High.

10. And falsehood shall prevail in them, and the wisdom of the saints shall withdraw itself; and thereafter they shall seek for it, and it shall not be found, for hatred shall increase and falsehood shall multiply; their fathers shall become haughty, and single-hearted men shall be few;

11. and one land shall ask its neighbour-land, saying: Is there a man gone through thee who had faith and spake truth? A man who did righteousness, or did hate wickedness, or followed the side of truth, who was merciful, or hated extortion, who sought the Most High with all his heart, or a neighbour who holily loved his neighbour? And it shall answer and say: None such is to be found in me.

12. At that time men shall hope to receive something from the Most High; they shall ask, but they shall obtain nothing: they shall labour hard and they shall

ձեռաց իւրեանց. գնացեն, և ոչ ուղղեցին ճանապարհս իւրեանց. ըմբռնեցին ի վախճան ժամանակաց ի ցաւոց և ի տրտմութենէ և ի հեծութեանց. քանզի ոչ միայն փոխեցին զօրէնսն, այլ և զնոյն եւս զբարձրեալն ի վերայ երկրի որչափ ի նոսա էր. վասն այնորիկ եկեսցէ ի վերայ նոցա չար, և թագաւորեսցէ յատենի բարձրեալն. և եկեսցէ փոխեսցէ զնոսա. և ցուցցէ յիւրմէ զփառս բարձրեալն ի նոսա. յայնժամ հատուսցէ նոցա զատանջանս, որպէս և խորհեցանն ամբարշտութեամբ, և անարգեսցէ զնոսա նոյնպէս։

13. *Զայս զնշանս հրամայեցաւ ինձ ասել քեզ. թէ դարձեալ միւսանգամ պահօք և արտասուօք խնդրեսցես ի բարձրելոյն իբրեւ զաւուրս եւթն, և լուիցես քան զայս մեծամեծս։*

14. *Եւ իբրեւ զարթեայ՝ և լուեալ զայս ի մահ ունէի, և յերկեղէն եղծան կերպարանք մարմնոյ իմոյ. և զօրութիւն իմ հեռացաւ յինէն, մերձեցաւ անձն իմ ի նուաղել։ Ածի զմտաւ և ասեմ. Եթէ ոչ ոք կարէ ապրել ի մէնջ, և մեռանիմ որպէս զանասունս, յորս ոչ գոյ ի նոսա իմաստութիւն և տանջին ի տանջանան յաւիտենից։ Զայս իմ յոյժ զմտաւ ածեալ հոգայի.*

find no rest; they shall eat, but they shall not enjoy the work of their hands; they shall walk but their ways shall not prosper. At the end of the time they shall be seized with pains, and with grief, and with heavy sighs; for not only did they violate the law, but also they transgressed against the Most High while He was amongst them upon earth. Wherefore evil shall come upon them, and the Most High shall come and sit at the tribunal as a king, and shall overthrow them, and shew unto them His glory. Then in punishment of their haughty thoughts, He shall reject them and shall deliver them up to torments.

13. These tokens I was allowed to tell thee; if thou shalt pray again and weep, and fast about seven days, thou shalt hear yet greater things than these.

14. Now when I awaked, my mind was occupied with what I had heard; a great fear troubled all my body, and my countenance was altered. I lost my strength and my soul was near to faint. Then I thought within myself, and said: No one of us can be saved, but we have to die like beasts that have no understanding, and then to be con-

15. եկն զարձեալ Ուրիէլ հրեշտակ և զօրացոյց զիս, և հաստատեալ կացոյց զիս ի վերայ ոտից իմոց, և ասաց ցիս. Մի՛ արտմիր, զի ցուցաւ քեզ յառաջ քան զժամանակն զոր առնելոց է բարձրեալն յաւուրսն վախճանին. գըտեր շնորհս յԱստուածոյ։

16. Եւ յետ այսորիկ եկն առ իս Փանուէլ, որ էր առաջնորդ ժողովրդեանն, և ասէ ցիս. Ընդէ՞ր այդպէս տգեղացաւ գոյն երեսաց քոց.

17. Ո՞չ գիտես եթէ Իսրայէլ քեզ յանձնեաց յայսմ աշխարհիս պանդխտութեանս մերոյ։

18. Յոտն կաց և ճաշակեաց հաց՝ զի մի՛ վախճանեսցիս և թողուցուս զմեզ որպէս հովիւ զհօտ իւր ի ձեռն գայլոց չարաց։

19. Եւ ես ասացի ցնա. Ի բա՛ց երթ յինէն, և մի՛ մերձենար յիս ցեւթն օր. և գնաց յինէն ըստ բանին։

20. Եւ ես լալով և ողբալով պատմէի զմեղս իմ, և պահեցի զեւթն օր, որպէս և հրամայեաց ինձ հրեշտակն։

demned to everlasting torments. While
my mind was occupied with these
thoughts,
15. the angel Uriel again came unto me
and gave me strength and comfort,
and set me up upon my feet, saying:
Be not grieved, for it has been shown
unto thee before the time, what the
Most High is going to do in the last
days. Thou hast found grace before
God.
16. And afterwards, Phanuel, who was the
captain of the people, came to me,
saying: Why is the colour of thy face
so altered?
17. knowest thou not that Israel is entrust-
ed unto thee in this land of our cap-
tivity?
18. Get up then, and eat some bread, lest
thou shouldst die and forsake us,
like a shepherd that leaves his flock
at the mercy of cruel wolves.
19. And I said to him: Go away from me
and come not nigh me for seven days.
And according to my saying, he went
away from me.
20. And as the angel commanded me,
I kept fasting seven days, and wept,
and mourned, and confessed my sins.

21. Եւ եղեւ յետ ճնլոյ եւթն աւուրցն՝ դարձեալ խորհուրդք սրտի իմոյ աշխատէին զիս յոյժ։

22. Ընկալաւ ոգի իմ զհոգի իմաստութեան. և սկսայ խօսել առաջի բարձրելոյն զբանս զայս։

23. Եւ ասացի. Ո՜վ Տէր՝ դու ես որ կամօք բար-ձրելոյն, զամենայն արարեր և պատրաստեցեր. և իմաստութեամբ քով զամենայն վարես, և հաստուցանես իւրաքանչիւր ըստ ճանապարհաց իւրեանց։ Դու, Տէր, յամենայն նիւթոց փայ-տից ընտրեցեր քեզ զորթ մառ.

24. և յամենայն ծաղկանց՝ զշուշան ծաղիկ.

26. և յամենայն թռչնոց՝ աղաւնի, և յամենայն չորքոտանեաց՝ զոչխար,

25. և յամենայն բազմութեան ջուրց՝ զՅորդանան գետ. յամենայն քաղաքաց՝ զՍիոն քաղաք.

27. և յամենայն բնակութեանց երկրի՝ զերկիրն սրբութեան. և յամենայն ժողովրդոց երկրի՝ ընտրեցեր զզաւակն Աբրահամու. և յամենայնէ ընտրեալք առ ի քէն օրէնք զոր շնորհեցեր ցանկալի ժողովրդեանն։

28. Եւ Տէր իմ երկայնամիտ է, որ ոչ յիշես ըզ-մեղս. և ընդէր մատնեցեր զժողովուրդս քո ի

21. And it came to pass, after seven days
were accomplished, again the thoughts
of my heart strongly grieved me.
22. My soul was penetrated with the spirit
of understanding, and I began to speak
before the Most High these words.
23. And I said: O Lord, it is Thou that
through the will of the Most High,
hast done and prepared every thing;
and rulest all through thy wisdom,
and rewardest every one according to
his ways. Thou, O Lord, of all the
material trees hast chosen thee the
vine plant;
24. and of all the flowers thou hast chosen
the lily;
26. and of all the fowls, the dove; and of
all the cattle, the sheep;
25. and of all the multitude of waters,
the river Jordan; and of all the cities,
the city of Sion;
27. and of all the dwellings of earth, the
Holy Land; and among all the peoples
of the earth thou hast chosen to thee
the seed of Abraham; and the Law the
most approved by thee thou hast given
to this people that thou lovest.
28. And Thou, my Lord, art longsuffering
and rememberest not men's sins; why

ձեռս ամբարիշտ ազգի, յորոց կոչեցեալ էր անուն քո. և զոր սիրեցեր զսուրբ՝ այնպէս ցրուեցեր ընդ հեթանոսս.

29. և կոխան արարեր որպէս զհող երկրի ի ներ-
քոյ ոտից նորա.

30. և ատելով ատեցեր զժողովուրդն քո վասն չար
գործոց նոցա. պարտ էր զնոսա ի ձեռաց քոց
խրատել։

31. Եւ եղեւ իբրեւ խօսէի ընդ նմա զայս ամենայն,
առաքեցաւ առ իս հրեշտակն, որ յառաջ խօ-
սեցաւ ընդ իս յանցանելն ի գիշերին,

32. և ասէ ցիս. Լո՛ւր ինձ և ունկնդիր լեր. և հա-
յեա՛ց, և յաւելից ասել առաջի քո։

33. Եւ ես ետու պատասխանի և ասեմ. Խօսեա՛ց
Տէր իմ, զի լուիցէ ծառայ քո։ Եւ ասէ ցիս.
Ընդէ՞ր այդպէս զարմացաւ սիրտ քո խորհել
զայդպիսի խորհուրդս. մի՛ եթէ դու առաւել եւս
քան զբարձրեալն սիրեցեր զիսրայէլ։

34. Եւ ասացի. Ոչ Տէր, այլ առ վշտի խօսեցայ.
քանզի պահանջեն յինէն հանապազ երիկա-
մունք իմ, և խնդրեն հասու լինել շաւղաց
բարձրելոյն, և քննել զմասն մի ի դատաստա-

hast thou delivered up thy people, who invoke thy name, into the hands of an impious people, and hast scattered those, whom thou hast loved like sons, among the heathen?

29. and hast made them to be trodden upon, as the dust of the earth under their feet?

30. if thou hast hated so much thy people on account of their evil deeds, they ought to be punished by thine own hands.

31. And it came to pass while I was speaking all these things, the angel that had spoken to me the night before, was sent unto me,

32. and he said to me: Hear me, and be attentive, hearken and I will tell thee more.

33. And I answered him, saying: Speak, my Lord, that thy servant may hear. – And he said to me: Why is thy heart struck with such admiration as to think such thoughts? Lovest thou Israel more than the Most High?

34. And I said: No, my Lord, but I have spoken from very grief; for my reins torment me every moment and they need to comprehend the ways of the

նաց նորա։

35. Եւ ասէ ցիս. Որ ի վեր քան զքեզն է մի՛ քըններ, և զծածկեալն յորդւոց ի մարդկանէ մի՛ զններ. որ ինչ ասացաւ քեզ, զայն պահեա՛ առ քեզ. և մի՛ քններ զճանապարհս բարձրելոյն, զի մի վրիպիցես ի նմանէն. զի ո՛չ է պիտոյ քեզ վասն զաղտնեաց։ Եւ ասացի. Ապա ընդէ՞ր ծնայ, և ո՛չ եղեւ ինձ գերեզման արգանդ մօր իմոյ, զի ոչ տեսեալ էր իմ զկորուստն Յակոբայ և զմահն Իսրայէլի, և զլիութիւն հեթանոսաց որ ո՛չ ճանաչեն զԱստուած։ Եւ ասաց ցիս. Մի՛ բանադատեր զիտել զանգէտն, առ հա ասացի քեզ բան մի՝ եթէ ասասցես ինձ։

36. Եւ ասացի. Ասա՛ ինձ զթիւ ծնելոցն և զմեռելոցն. պատմեա ինձ զլայնութիւն ծովու և զբազմութիւն ձկանց, կամ զբարձրութիւն երկնից, կամ զգունդս աստեղաց, կամ զընթացս արեգական, կամ զգնացս աստեղաց, կամ զկերպարանս հաստատութեան, կամ զընդարձակութիւն երկրի, կամ զթանձրութիւն հողոյ։ Համարեա՛ դու ինձ զթիւ մազոյ մարմնոց քոց, կամ զքթթել ական քո, կամ զըն-

Most High, and to seek out part of His judgment.

35. And he said unto me: Seek not out what is above thee, and examine not what is hidden from the sons of men; what was told unto thee keep unto thee, but seek not out the ways of the Most High lest thou shouldst err concerning Him; for it is not necessary for thee to know that which is secret. — And I said: Wherefore was I born, and why was not my mother's womb my grave, so that I should not have seen the destruction of Jacob and the death of Israel, and the prosperity of the Gentiles who acknowledge not God? – And he said unto me: Seek not to know things that are not to be known; behold, I will tell thee something, canst thou answer me?

36. And he said: Tell me the number of them that are born and of them that are dead; tell me the extent of the sea, and the number of the multitude of the fish; or the height of heaven or the number of the globes of the stars; or the course of the sun, or of the stars; or the aspect of the firmament, or the range of the world,

սելոյ զզօրութիւն, կամ զհոտոտելոյ պատարատութիւն, կամ զձեռաց զշօշափումն, կամ զխաղալ երակաց, կամ զմտաց զացես զհետա, կամ զշնչոյ զացես զաեոիլ, կամ զշափ, կամ զկերպարանս, կամ զգոյնս, կամ զիմաստութեան զբոյնս, կամ զհաւուց թռչնոց զիմաստութիւն. կամ զընտրութիւն զեանոց որ է ցամաքի, և որ ի ջուրս միմեանց թշնամի են. կամ զընթացս սաանց ոտից. կամ զշնչել հողմոց, և ամփոփեա՛ դու ինձ զտարած և զափիւս և զշիթս անձրևաց, և զալարաց՛ ըզցամաքեալ ծաղիկս։

37. Բա՛ց դու ինձ զախեալ շտեմարանս երկրի, և մատո՛ դու ինձ որ ի նմա արգելեալ և փակեալ կան հողմք. և կամ ցո՛յց ինձ զկերպարանս հողմոյ, և կամ զհոգւոյ զաեոիլս, և յայնժամ հասաւ լիցիս շաւղաց բարձրելոյն, և ծանիցես զընտրութիւն ճանապարհաց նորա։

or the thickness of the earth. Count me the number of the hairs of thy body, or of the winkings of thine eyes; or explain to me the faculty of hearing, or the delicacy of smell, or the feeling of the touch of the hand, or the working of the veins. Or find me the traces of the intelligence, or the form of the breath, or its measure, its appearance, its colour; or the lodgings of wisdom, or the intelligence of the birds. Or the variety of the creeping animals that are in the dry land and those that are in the waters and are enemies to one another. Or tell me how walking may be without feet, or how the winds blow. Gather me together the diffusion and the scattered drops of the rain, and make me fresh again the flowers that are withered.

37. Open to me the caverns of the earth which are closed, and bring me forth the winds that are imprisoned and shut up in them. Or shew me the image of the wind, or the aspect of the soul, and then thou shalt understand the paths of the Most High, and shalt know and distinguish His ways.

38. Եւ զարմացեալ ընդ բանս ընդ այնոսիկ, և ասացի. Ո՛վ Տէր, Տէր. և ո՞վ ի մարդկանէ կարէ զայդ գիտել կամ առնել, եթէ ո՛չ այն՝ որ ընդ մարդկան չէ իւր բնակութիւն։

40. Եւ ասէ ցիս. Որպէս ո՛չ կարես ի նոցանէն մի ինչ առնել կամ ասել. նոյնպէս ո՛չ կարասցես զիմաստութիւն բարձրելոյն քննել, և գիտել զզօրութիւն ճանապարհաց նորա, և կամ գըտանել զդատաստանս նորա. կամ զվախճան սիրոյ նորա՝ զոր խոստացաւ սիրելեաց իւրոց. և կամ առ ի նմանէ զբարիսն՝ զոր ակն ո՛չ ետես, և ունկն ո՛չ լուաւ, և ի սիրտ մարդոյ ոչ անկաւ. և ո՛չ զմտաւ երբէք ած մարդ՝ զոր պատրաստեաց Աստուած սիրելեաց իւրոց։

41. Պատասխանի ետու և ասեմ. Ահա զայս որպէս ասացեր ցիս, որ սրբութեամբ ծառայեցին, և որք լինին նմա հաճոյ, խոստացեալ է. մեք զի՞նչ գործեսցուք մեղաւորքս. զի անօրինեցաք յառաջ քան զգիտելն զայս. և ահա երթամք մեք անդ ունայնք և սոսկք։

42. Եւ ասէ ցիս. Պսակ ի նմանէն իրաւունք նորա, որպէս ո՛չ նուազի ի հեղգութենէ նորա, նոյնպէս ոչ յառաջանայ յարագութենէ նորա։

43. Դարձեալ յաւելի և ասացի ցնա. Ոչ կարէ առ-

38. At these words, being amazed, I said: O Lord, Lord; who is he among men that may know or do these things, except He who dwells not among men?

40. And he said to me: Like as thou canst not do or say any of these things, so thou art not able to examine the wisdom of the Most High; and understand the meaning of His ways, or find out His judgments, or the end of His love that He has promised to His beloved, or the things that eye has not seen, nor ear heard, neither have entered into the heart of man, and no man has ever thought of, which God has prepared for them that love Him.

41. I answered and said: Behold, as thou hast told me, this promise is made to them that have served Him holily, and to them that have pleased Him: what shall we do, we sinners, for we have transgressed before we knew this, and behold, we are going thither devoid and destitute.

42. And he said unto me: Their right may be likened to a ring; like as it neither lessens by turning slowly, even so it increases not by turning fast.

43. Again I said: Could He not make

նել արդեւք, որք անցինն, և որք կանն, որք լինելոցն իցեն միանգամայն. զի վաղվաղակի անցցէ այս աշխարհս, և եկեսցէ դատաստան. և իւրաքանչիւր ոք գիտասցէ եթէ զի՞նչ է պատրաստել նմա։

44. Եւ պատասխանի հրեշտակն և ասէ ցիս. Գիտեմ զի որոշեաց բարձրեալն ըստ ժամանակի, և ի ժամանակի ածնել որ ինչ լինելոցն իցէ. և ո՛չ կարեն փութալ արարածք, որպէս սահմանեալ է բարձրելոյն. քանզի ո՛չ իսկ յանձն առնոյր զամենայն միանգամայն։

45. Եւ ես ետու պատասխանի, թէ զիա՞րդ ասաց բարձրեալն դարձուցանել զամենայն զմարդկեղէն արարածս. զի եթէ ասաց բարձրեալն, զամենեսեան միանգամայն յարուսցէ զոր և գտցէ յայնմ ժամանակի՝ զկենդանիս մեռելոք հանդերձ. և յորժամ յարիցեն, և նորոգեսցէ զամենեսեան, և ընկալցի զամենեսեան յայնմ աշխարհ, և համբարիցէ. ընդէ՞ր այժմ այս աշխարհս ո՛չ կարաց ընդունել զամենեսեան միանգամայն։

46. Եւ ասաց ցիս. Հա՛րց դու ցարգանդ կնոջ՝ և ասա՛ ցնա. զի եթէ ծնանելոց իցես տասն ան-

to exist at once and all together those that have passed away, and those that exist now, as well as those that are to come? So that this world should pass away quickly, and the judgment should come, and every one should know what is prepared for him?

44. The Angel answered and said unto me: I know that the Most High has decided to make all things that have to exist according to the time and at their own time; and the creatures cannot hasten the regulation of the Most High; neither would He agree to create them all at once.

45. And I answered, saying: Why has the Most High said that He will make alive again all human creatures? If the Most High has said He will make alive all together whom He shall find at that time, the living together with the dead; and then when they shall be resuscitated He shall renew them all, and shall admit and gather them all together in the other world; why then now should not this world be able to contain them all together?

46. He said unto me: Ask the womb of a woman and say to her: If thou hast

զամ, ընդէ՞ր զամենեսեան միանգամայն ո՛չ ծնանիս, այլ մի ըստ միոջէ։

47. Եւ ասացի ցնա. եթէ ո՛չ կարասցէ զայն առնել։

48. Եւ պատասխանի և ասէ ցիս. Նոյնպէս և երկիր ո՛չ կարէ զայս առնել, քանզի արգանդի նման է. և որոշել ժամանակաց. և հրամայեալ է ի հնազանդութիւն կալ։

49. Զի որպէս մանուկ ո՛չ կարէ ծնանել, և ո՛չ յորժամ պառաւ է՝ կարէ ծնանել. նոյնպէս և ո՛չ երկիր յառաջ քան զժամանակն կարէ առնել։

50. Եւ ես պատասխանի և ասեմ ցնա՛. Որովհետև գտի շնորհս առաջի քո, հարցից քեզ բան միւս ևս. զի եթէ արդարև արգանդ է երկիր և ի նմանէ եմք, յայնժամ մանո՞ւկ էր եթէ ծեր։

51. Եւ ասէ ցիս. Հա՛րց զծնօղն,

52. և ասա՛, եթէ ընդէ՞ր զորս ծնարն ո՛չ են նմանք առաջնոցն. այլ նուազք են հասակաւ և տկարք զօրութեամբ։

53. Եւ ասասցէ ցքեզ արգանդն, թէ ա՛յլ զօրութիւն

to bring forth ten children, why dost
thou not bring them all at once, but
thou dost bring them forth one at a
time?
47. And I said unto him: She cannot do
that.
48. He answered and said unto me: In like
manner the earth cannot do this, for
she is like a womb, and it is commanded
to her to be obedient to fixed
times.
49. For like as a young child cannot beget,
neither she that is grown old can bring
forth, in like manner neither the
earth can bring forth before its time.
50. I answered and said unto him: Because
I have found grace in thy sight, I will
ask thee one thing more; If the earth
is a real womb out of which we have
been made, at that time was she a
child or grown up and old?
51. And he said unto me: Ask a woman
that bears children,
52. and say to her: Wherefore are not
those that thou hast now brought
forth like those that were born before,
but are less of stature and weak in
strength?
53. And the womb will answer thee: My

էր որ ի մանկութեանն ծնանէի, և այլ որ ի ծերութեանն։

54. Իմացիր և դու թէ ակարք էք դուք քան զառաջինսն,

55. և որ յետ ձեր լինելոց են՝ քան զձեզ. իբրև թէ ի ծերութեանց իցէ երկիր, և անցեալ է մանկութիւն իւր։ Ետու պատասխանի և ասեմ ցհրեշտակն. Խնդրեմ ի քէն, Տէր, մի՛ դարձուցաներ զերեսս քո յինէն. որ հարցանեմ զքեզ՝ վասն բազմաց. զայս հրամայեա՛ ինձ ուսանել ի քէն, վասն որոց կամիս հարցանել։

ԳԼՈՒԽ Զ.

1. Եւ ասէ ցիս. Հա՛րց որում ցանկացեալ է անձն քո. և ես պատմեցից քեզ՝ զոր պարտ է քեզ գիտել։ Եւ ասեմ ես. Աղաչեմ զքեզ, լուր ինձ երկայնմտութեամբ. հարքն մեր երկայնմտութեանն հաւատացին, քանզի յայտնի ցուցանէր զինքն նոցա. Ենովքայ, Նոյի, Աբրահամու, Իսահակայ, Յակոբու, Մովսէսի, Ահարոնի, և ամենայն սրբոցն նորա. և յետ նոցա ամենեցուն ունէր ժողովուրդն զգիր օրինացն. և ի

strength was different when I brought
forth when I was young, to that which
it is now that I am grown old.
54. Consider thou also that ye are weaker
than the first ones;
55. and weaker than you shall be those
that shall come after you; as if the
earth were in her old age, her youth
being passed away. I answered and
said to the angel: Lord, I beseech
thee, turn not thy face away from me,
because I am asking of thee many
things; grant me to learn from thee
about those things concerning which
thou permittest me to ask thee.

CHAPTER VI.

1. And he said unto me: Ask what thy
soul wishes, and I will tell thee what
thou must know. — And I said: I
beseech thee, hear me with indulgence.
Our forefathers believed with sincerity
because God visibly showed himself to
them; as to Enoch, to Noah, to Abra-
ham, Isaac, and Jacob, to Moses and
Aaron, and to all His saints; and af-

նոցանէ ուսուցանէին տանել զկամս բարձրելոյն։ Իսկ այժմ ո՛չ բարձրեալն յայտնի խօսի, և սուրբքն փախեան աստի. և կտակարանքն այրեցան. որպէս այս անխրատ ժողովուրդս զկամս բարձրելոյն գիտասցէ։ Եւ պատասխանի և ասէ ցիս. Բարձրեալն եկեսցէ և արասցէ և ուսուսցէ. բայց ժողովուրդս այս խստապարանոց է, և անթլփատ ամենայնիւ, և մինչև ցվախճան թերահաւատք. զի եկեսցէ ի վերայ նոցա չար։ Եւ ասացի ցնա. Ո՞րպէս եկեսցէ բարձրեալն. և կամ յե՞րբ լիցի գալուստ նորա։ Եւ ասէ. Նախ յառաջ եկեսցէ, յետ սակաւ ժամանակի ի կերպարանս որդւոյ մարդոյ. և ուսուսցէ ըղծածկեալսն, և անարգեսցեն զնա. և ուրասցեն, և արասցեն իւրեանց չար, և յետ այնորիկ բազմասցին անօրէնութիւնք. և մոլորեցուսցէ զնոսա հոգին մոլորութեան՝ հարթել զլերինս բարկութեամբ. և առնել նշանս, որպէս եթէ և զումանս ի սրբոցն մոլորեցուցանել. և յետ այնորիկ բարձրեալն եկեսցէ ի տեսիլ փառաց, և դադարեցուսցէ զհոգին մոլորութեան, և թագաւորեսցէ նա. և հատուսցէ սրբոց սրբութիւն, և ամբարշտաց զանօրէնութիւն։ Եւ յայնժամ ամենայն անօրէն ազգ ժողովրդեանն կոծեսցին, և ոչինչ օգուտ լիցի նոցա, քանզի ուրացան ի նմանէ։ Ահա պատմեցի քեզ զխորհուրդս ամենայն. եղիցի քեզ իբրև զկնիք. վասն այնորիկ ահա պատուիրեմ քեզ ունել քեզ ի մտի մինչև ի լնուլ ժամանակացն. քանզի պատրաս-

ter them all, the people had the Book of the Law by which they were taught to do the will of the Most High. But now the Most High speaks no more face to face, and the saints are departed from this life, and the covenant has been burnt; how then can this incorrigible people know the will of the Most High? — He answered me and said: The Most High shall come, He shall act and teach; but this people is stiffnecked and entirely uncircumcised. and incredulous to the end. and evil shall come upon them. — And I said unto him: How shall the Most High come. or when shall His coming take place? — And he said: At first, after a little time, He shall come in the form of a son of man, and shall teach the hidden things, and they shall reject and deny Him, and shall bring evil to their ownselves. And thereafter their iniquities shall multiply. and the spirit of error shall inspire them with madness to throw down the mountains; and to do signs so as to deceive some of the saints. And after this the Most High shall come in his manifest glory. and shall dethrone the spirit of er-

տեսաց բարձրեալն. և յառաջ քան զլինել բը-նութեան երկրի, և յառաջ քան զկշռել զելս աշխարհիս այսորիկ, և յառաջ քան զբարձրութիւն օդոց, և յառաջ քան զգոչել ձայնի որոտմանց.

2. և յառաջ քան զլուսաւորական զկարգս աստեղաց, և յառաջ քան զհաստատել զյատակս դրախտին.

3. և յառաջ քան զերեւել զգեղեցկութեան նորա. և յառաջ քան զօրանալ ատակութեան շարժմանցն նորա. և յառաջ քան զգումարել զանթիւ զգունդս հրեշտակաց.

4. Եւ յառաջ քան զարարել հաստատութեան երկնից. և յառաջ քան զանել զհիմն երկրի զհաստատութեան ցամաքի.

ror, and shall reign Himself; and shall reward the saints according to their sanctity, and the impious according to their iniquity. And then all the impious multitude of the people shall mourn, but it shall be of no advantage to them, for He shall deny them. Behold, I have told thee all these secrets, let them be as if sealed up in thee. Wherefore I command thee to keep them in thy mind until the time be fulfilled. For the Most High has disposed everything, before the nature of the earth was made, and before the outgoings of this world were taken into consideration, before the multitude of the winds, and before the voice of the thunder sounded,
2. before the luminous ranks of the stars were set, and before the foundations of paradise were laid,
3. before its beauty had appeared, and before the violence of its movements had grown stronger, before the innumerable hosts of angels were gathered together;
4. and before the firmament of the heavens was made, before the foundations of the dry land of the earth were fixed;

5. և յառաջ քան զմտաւ ածել զաշխարհս ամե-
նայն. և յառաջ քան զկնքել զվարձս հաւատաց-
մանն, որք զճշմարտութիւն հաւատոցն պահե-
ցին:

11. Ետու պատասխանի և ասեմ. Որովհետեւ գտի
շնորհս առաջի քո,
12. ցոյց ինձ զնշանն որ լինելոցն է ի վախճան
ժամանակաց:
13. Եւ ասէ ցիս. Որովհետեւ խուզես և քննես ըղ-
ճանապարհս բարձրելոյն, արի՛ կաց ի վերայ
ոտից քոց:

17. Եւ յարեայ կացի. և ասէ ցիս.

13. Եթէ լուիցես զձայն գոչման,

14. և եթէ շարժեսցի տեղին յորում դուն կայցես,

15. մի՛ երկնչիցես, զի ի գլուխ ելանելոց է առ ի
նմանէն բանն.
16. դողասցէ երկիր, և շարժիցէ առ ի խօսելն ընդ
քեզ: Եւ յետ խօսելոյն իմոյ զայս՝ ահա փառքն
Տեառն լուսաւորէին զտեղին յորում կային,

17. և անդէն ձայն եղեւ խօսելոյ՝ և բարբառ նորա
իբրեւ զձայն ամբոխի յոյժ. կամ որպէս ըղ-
ջուրց հոսանաց բազմաց հեղեղատեալ զառ ի

5. and before all this world was taken into consideration, and before the reward of the recompense of those who shall preserve the truth of faith, was sealed.

11. I answered him and said: As I have found grace in thy sight;

12. shew me the sign that shall take place at the end of the time.

13. And he said to me: Because thou searchest and investigatest the ways of the Most High, get up and stand upon thy feet.

17. And I got up and stood; and he said to me:

13. If thou hearest a mighty sound of a voice,

14. and if the place whereon thou standest be moved,

15. be thou not afraid, for the word spoken by Him shall be fulfilled;

16. the earth shall tremble and be agitated in speaking with thee. And after I had spoken this, behold, the glory of the Lord enlightened the place where I stood,

17. and there was a voice that spake, and the sound of it was like the voice of a great multitude, or like the flowing

վայր ընթանայցէ։ Եւ ասաց ցիս.

18. Ահաւասիկ եկեսցեն աւուրք, յորում կամեցայց այց առնել բնակչաց երկրիս.

19. տեսից զանիրաւութիւն անիրաւաց, և զանօրէնութիւն անօրինաց, և զուրացութիւն ուրացողացն. և որով պայթակղեցուցանէին զժողովուրդս իմ. և յորժամ լցցին տառապանք ծառայից իմոց։

20. Եւ յորժամ կամիցիմ մերձեցուցանել զվախճան այսր կենացս ձերոց, այս նշան եղիցի ձեզ. միրեսցի ստութիւն, և ծնցի նախանձ, զրգռեսցի անօրէնութիւն, և ատեսցի արդարութիւն. յաճախեսցէ անժուժկալութիւն, և խափանեսցի զգաստութիւն. աճեսցէ պատերազմ, և նուազեսցէ խաղաղութիւն. արհամարհեսցի ողորմութիւն, և փառաւորեսցի արդարութիւն. և յաճախեսցին տառապանք ծառայից իմոց. և բարձրասցին ամբարշտացն ամբարտաւանութիւն։ Վասն այնորիկ եղիցին ի տեղիս տեղիս սովք և շարժմունք և ընկլըմութիւնք. և եղիցի նշան յերկնից. հուր յաճախ յօդս երեւեսցի. և յերկրի եղիցին նշանք բազումք ի տեղիս

out of many waters, which, like a tor-
rent, run down a declivity. And He
said unto me :
18. Behold, the days are coming when I
shall visit them that dwell upon the
earth ;
19. and when I shall make inquisition con-
cerning the injustice of the unjust,
and the iniquity of the wicked and the
apostasy of the apostates, and of them
that offended my people, at that time
when the afflictions of my servants
shall be fulfilled.
20. And when I shall be pleased to draw
near the end of your life, this shall
be the token unto you. Men shall love
falsehood, and envy shall come forth,
wickedness shall be provoked, and jus-
tice shall be hated; incontinence shall
be multiplied and chastity shall be sup-
pressed ; war shall increase, and peace
shall diminish ; charity shall be de-
spised and justice[1] shall be glorified ;
and the sufferings of my servants shall
increase, and the arrogance of the im-
pious shall be extolled. Wherefore in
divers places there shall be famine

1. Thus the Armenian text, probably « injustice. »

տեղիս.

21. և մանկունք տարեւորք խօսեսցին. և որ յղիքն են, չնորհս ծնցին և կեցցեն և զարգասցին.

22. և յանկարծակի ի տեղիք սերմանեալք՝ առանց սերման ունայնք գտցին։

24. Եւ յարիցեն քաղաքք ի վերայ քաղաքաց, օրէնք ի վերայ օրինաց, որդիք զհարս սպանանիցեն, եղբարք զեղբարս, ազգ զազգս, սիրելիք զսիրելիս, առհմք զառհմս. և եկեսցէ յայտնի ապստամբութիւն, գալով եկեսցէ անուն իմ նոր նորոգմամբ անճառ փառաց իմոց և զօրութեան, և զբազումս զայթակղեցուսցէ, և զօրասցի. և որք չհաւատանն ի նա՝ հնազանդեսցուսցէ, և յետ այնր նշանացն եղիցի այս ի բազում քաղաքս և ի գիւղս և ի գաւառս. և ցամաքեսցին ջուրք, և մի՛ գնասցեն յաւուրսըն յայնոսիկ մինչեւ ի ժամանակս երիս։

25. Եւ յետ կատարելոյ նշանացս այսոցիկ ի վե-

and earthquakes and floods. In the heavens shall appear signs; a fire shall often appear in the air; and upon the earth in divers places many signs shall happen;

21. children of a year old shall speak, and women with child shall bring forth monsters, which shall live and grow up;

22. and sown places shall suddenly appear unsown and empty.

24. Then one city shall arise against another city, and one Law against another Law; sons shall kill their fathers, brothers their brethren, nations other nations, friends their friends, families other families. Then the Rebel shall come visibly in My new name, and imitate Mine ineffable glory and My power; and shall seduce a great many, and shall grow strong; and he shall subdue them that believe not in him. And after all these tokens, it shall come to pass, that in many towns, and villages, and provinces, the waters shall be stopped, and for three times they shall not flow in those days.

25. And after these tokens are fulfilled up-

րայ երկրի, գիրք բացցին, և յայնժամ երե-ւեսցի փառք իմ,

26. *և տեսցեն առ իս զթռուցեալսն ի բարձունս զամենայն զաւուրս իմ. և ամենայն որ գտանի արդար արժանի ինձ, եկեսցէ և փառաւորեսցի և լուսաւորեսցի առաւել քան զարեգակն։ Ցայն-ժամ դարձցին սիրտք բնակչաց աշխարհիս այ-սորիկ յայլ բարիս.*

27. *Ջնջեսցի և բարձցի չարն, և անցցէ նենգու-թիւն. և յամօթ լիցի թերահաւատութիւնն.*

28. *Ծաղկեսցեն հաւատք. յայտնեսցի ճշմարտութիւն որ կայր ամայր մինչեւ ցայժմ առանց պտղոյ յայսչափ ամս. կորիցէ ստութիւն, և երեւեսցի անապականութիւն. վախճանեսցի ապականու-թիւն, և այնպէս եկեսցէ հասցէ կատարած աշխարհիս։*

29. *Զայս իբրեւ ասաց ցիս՝ իբրեւ զաեռիլ փայլա-տականց երեւեցան ինձ փառք Աստուծոյ, և տեղին յորում կայի շարժէր սակաւ մի. և սկսայ խռովել, և ոչ կարէի հանդուրժել փա-ռացն. և ըմբռնեաց զիս երկիւղ. եկն հրեշ-տակն և զօրացոյց զիս.*

30. *և ասաց ցիս. Մի երկնչիր և մի զարհուրիր. երանի է քեզ՝ զի գտեր շնորհս ի հզօրէն.*

on earth. the books shall be opened,
and then My glory shall appear,
26. and they shall see all My saints exalted
on high near Me, and every one
who is found righteous and worthy of
Me, shall come and shall be glorified
and brightened more than the sun.
Then the hearts of them that dwell
upon the earth shall be turned unto
other good things;
27. the wicked shall be destroyed and annihilated;
deceit shall be quenched, and
incredulity shall be confounded;
28. faith shall flourish, and truth, which
for so many years remained fruitless,
shall be revealed; falsehood shall perish
and incorruption shall appear;
corruption shall come to an end, and
then the end of this world shall arrive.
29. When He had finished saying this unto
me, the glory of God appeared unto
me like an appearance of lightnings,
and the place whereon I stood was
stired up slowly, and I began to be
perplexed and could not bear that glory
and was taken with fear. Then the
angel came and strengthened me,
30. and he said to me: Fear not and be
not terrified; thou art blessed to have
found grace before the Mighty One.

32. զիտացի զուղղութիւն սրտի քո, և զսրբութիւն անձին քո, զոր ունէիր ի մանկութենէ քումմէ.

33. և վասն այնորիկ արժանի եղեր բարբառոյն Աստուծոյ, և խորհրդոցն ընդերկար ժամանակաց.

31. պահեա դու այլ եւս աւուրս եւթն, և յայտնեսցէ քեզ աւելի եւս քան զայս։

35. Եւ եղեւ յետ այսորիկ և պահեցի զեւթն օր.

36. և դարձեալ սիրտ իմ խռովէր՝ և սկսայ ասել առաջի բարձրելոյն.

38. և ասեմ. Տէր Աստուած իմ, դու արարեր զերկինս և զերկիր և զամենայն որ ի նոսա.

40. դու հրամայեցեր ծագել լուսոյ, որոշեցեր ի խաւարէ, և կոչեցեր զնա տիւ, և որ խաւանէրն

41. ընդ բազմութեան ջուրցն ընդ երկրի՝ դու բաժանեցեր և որոշեցեր զերկիր ուրոյն մեկուսի. մասն մի ջրոյն յանդունդս ի ներքինն որոշեցեր՝ հաստատեալ զերկիր ի վերայ նորա. և մասն մի ի վերոյ քան զերկինս կացուցեր, որոյ ի ներքոյ նմանութիւն ձեղուան ձգեցեր, և սահմանեցեր զհաստատութիւն. և որ մնացեալ էր ժողովս ջուրց, աւազով պարապեցեր և արգելեր. քանզի յառաջ էին խառնակ ընդ միմեանս, յորոյ վերայ հոգին շրջէր, և խա-

32. I saw the righteousness of thy heart and thy chastity, which thou hast kept ever since thy youth,
33. and therefore thou hast been worthy to hear the voice of God and the secrets of the latter times;
31. fast therefore seven days more and He shall reveal to thee more than this.
35. And it came to pass afterwards I fasted seven days more,
36. and again my heart was vexed within me, and I began to speak before the Most High,
38. and I said: O Lord, my God, Thou hast created heaven and earth and all that is in them;
40. Thou didst command the light to shine, and didst divide it from darkness and called it Day.
41. Thou didst separate the multitude of waters, which were mixed up with the earth, which thou didst settle asunder; one part of the water thou hast established in the heart of the deep, and upon it thou hast fixed the earth; and another part thou hast settled up to heaven, under which, like a ceiling, thou hast established the firmament; and the remaining gathering together

ւոր ունէր այնչափ. և չեւ եւս էր երկիր, քանզի բարբառ մարդոյ չեւ եւս էր. Հրամայեցեր մատչել ճառագայթից լուսոյ, որով երեւեսցին գործք քո զարմանալիք։

42. Իսկ յերկրորդումն աւուր զհաստատութիւն երկնից անջրպետեցեր, և բարձրացուցեր ի բարձունս. և հրամայեցեր ջրոցն ներքնոց՝ մասին միոյ անջրպետել ի միմեանց. զի մասն մի նորա ի վեր անջրպետեսցի, և մասն մի նորա ի խոնարհ մնասցէ։

43. Եւ դարձեալ երրորդումն աւուրն որ մնայ, զերկիր հաստատեցեր՝ բղխել ի նմանէ զբանջար սերմանեաց և զծաղիկս խոտոց, և զտունկ ծառոց պտղաբերս.

44. և բղխեաց զազգի ազգի բազմութիւն՝ զսերմանիս ի կերակուր զօրութեանց. և զխոտս անոյշ ի քաղցրութիւն քմաց. և զպտուղս ծառոց յանոյշ ճաշակս։

45. Եւ ի չորրորդումն աւուրն հրամայեցեր արեգական լինել, լուսաւորել, և սնուցանել զաճումն

of the waters, thou hast encircled and imprisoned with sand; because in the beginning they were mixed up together and the Spirit was hovering upon them, and deep darkness spread all around. And the earth was not yet, because the sound of man's voice was not yet. Then thou didst command the rays of the light to come forth, that thine admirable works might appear.

42. And in the second day thou didst divide the firmament of heaven and didst raise it up in the height; and thou didst command one part of the inferior waters to make a division betwixt them. that the one part might go up. and the other part might remain beneath.

43. Again the third day thou didst found the earth to bring forth the herb yielding seed and the flowers of the grass, and the fruit-trees yielding fruit;

44. and she brought forth manifold kinds of seeds for food for the creatures, and sweet herbs for the pleasure of the taste, and fruits of the trees agreeable to eat.

45. And upon the fourth day thou didst command that the Sun should be, to

և զբղխումն երկրի. նոյնպէս և զլուսին լուսաւորել զխաւար գիշերոյ, և մեկնել զփոփոխմունս ժամուց և զընթացս ժամանակաց։

47. Իսկ ի հինգերորդումն աւուր ասացեր երկրի բղխել զեռունս կայտառս շունչ կենդանի, և թռչունս ազգի ազգիս։ Եւ եղեւ բազմութիւն կերպարանաց կարգել գեղեցիկ գունովք և ազգի ազգի տեսլեամբք առ ընտրութիւն։

48. Այնպէս և ծով բղխեաց բազմութիւն ձկանց. զմեծամեծս ի նոցանէ ի վայելել կերակրով յազգման. և զմանունս առ ի յաճումն։

53. Եւ դարձեալ ի վեցերորդում աւուրն բանիւ հրամանաւ քով բղխեաց երկիր զչորքոտանիս, զսողունս և զթռչունս։

54. Եւ յետ սոցա զտէրն տէրունական ձեռօք ըստեղծեր զմարդն, և ի նման քաղաքի անկեցեր զդրախտն, և եդիր զնա ի ներքս. և որպէս ոք որդւոյ իւրում զամենայն ինչ առաջի արարեր նմա ի վայելել, և ի քաղցրութեան և ի փափաքման՝ այնպէս ամենայն կերպարանօք զարդարեցեր զդրախտն, իբրեւ ժառանգորդի ի ձեռս ետուր զոր ի հողոյն ստեղծեր, և շնչով կեն-

give light and maintain the vegetation and the products of the earth; in like manner thou didst appoint the Moon to give light to the darkness of the night, and divide the changes of the hours and the succession of the seasons.

47. And upon the fifth day thou didst bid the earth to bring forth moving creatures that have life and all kinds of fowls. Then a multitude of animals appeared of beautiful colours and of different forms.

48. In like manner the sea also brought forth a multitude of fishes, the greater of them to serve for the use of eating, and the lesser ones for multiplication.

53. And again upon the sixth day, through the word of thy command, the earth brought forth the cattle, the reptiles and the fowls.

54. And after them, with thy divine hands thou didst create man their master, and didst plant the Garden like a city, and put him into it. And like as a father does to his own child, thou didst put before him all things. that he should enjoy them according to his pleasure and desire. And having beau-

զանացուցեր. և ի կողից նորա զկին նորա ստեղծեր բնակել ընդ նմա. և խօսակից յարգահատել ազգի մարդկան, զարդարեցեր զնա կամօք ազատութեան և յօժարութեան, իշխան և թագաւոր ի վերայ ամենայնի որ ի քէն եղեալ էին ի վերայ երկրի կացուցեր զնա. այլ և յերկրաւոր սպասաւորէն ոչ արարեր զնա կարօտ, և իբրև զգիրս պատուոյ և ընտրութեան ետուր նմա զպատուիրանն, զոր ընկէց ի ձեռաց՝ և եղ ի գրախտէն փափկութեան, օտարացաւ յանապականութենէն, և արժանի եղև աշխատութեան, և սպառնացեալ հրամանացն ի ձեռն մահու մատնեցաւ. հող էր և ի հող դարձաւ, և ի նմանէ ամենեքեան մեք մարդիկ սերմանեցաք:

55. Զայս ամենայն տացի առաջի քո,
56. զի ասացեր զհեթանոսաց թէ չեն ինչ և յոչ ինչ համարեցան. և նմանեալ են փշրեալ ապակւոյ՝ և չթոց անձրևաց յանօգուտ:

tified the Garden in every way, as for an heir, thou didst deliver it into the hands of him whom thou hadst created out of the dust, and to whom thou hadst given the breath of life. And out of his ribs thou didst create his wife, to live and to converse with him, and to be a comfort to mankind. Thou didst endow him with free will and inclination, and appoint him ruler and king over all the works which thou hadst made upon earth. Even because of thy favour he did not want any earthly servant, and thou didst give to him, as a valuable and a choice book, the Law, which he threw out of his hands and so went out of the garden of delights, estranging himself from incorruption, and making himself deserving of the pain of labour. And according to the threatening order, he was delivered up into the hands of death; he was dust and unto dust he returned, and we men all were procreated of him.

55. All this I have spoken before Thee,
56. for thou hast said of the Gentiles, that they are nothing, and that they are counted less than nothing, and are like powdered glass, and like drops of rain of no account.

57. Զիա՞րդ իշխեն հեթանոսք ժողովրդեան քում ընտրելոյ, և զծառայի քո Աբրահամու կոխել զզաւակ

58. Եւ զժողովուրդ քո զոր ընտրեցեր. և կոչեցեր ընտրեալ զոր անուանեցեր սեփհական. որում խոստացար տալ ի վախճանի ժառանգութեան զերկիրն բարեաց և զաւետեաց, և մատնեցեր ի ձեռս անպիտան հեթանոսաց զժողովուրդն և զերկիրն խոստմանց:

59. Զի եթէ ժողովրդեան քում խոստացար տալ, զիա՞րդ հեթանոսք որ ոչ ընկալան զօրէնս, առին զնա ի վախճանի ժառանգութեան. և մեք ի պանդխտութեան զերի վարեալք հնազանդեմք ընդ նոքօք, և իշխեն ի վերայ մեր:

ԳԼՈՒԽ Է.

1. Եւ եղեւ իբրեւ կատարեցի զբանս զայսոսիկ, առաքեցաւ առ իս հրեշտակն այն որ յառաջն խօսեցաւ ընդ իս,

2. Եւ ասէ ցիս. Եզրա, արի և լուր զոր խօսելոցն եմ ընդ քեզ:

57. Why do the Gentiles rule over thy chosen people, and trample on the children of thy servant Abraham,

58. and on the people whom thou hast chosen and hast called thine own, to whom thou didst promise to give the good land of promise to possess for an inheritance, and thou hast delivered up into the hands of the abject Gentiles the people and the land of promise?

59. For if thou didst promise to give it to thy people, wherefore have the Gentiles, who have not received the Law, taken it as an inheritance to possess it, and we have been carried away captives to a strange land, and are subject to them, and they rule over us?

CHAPTER VII.

1. And it came to pass when I had made an end of these words, the angel, that had spoken to me before, was sent unto me,

2. and he said unto me: Arise, Esdras, and hear what I am going to speak unto thee.

3. Ցարեայ և կացի և տեսի. խօսեցայ՝ Եւ ասէ ցիս. Ծով եթէ կայցէ յընդարձակի անդուոջ,

4. և մուտն իւր իջէ ի նեղ, զի եղիցի նա նեղ գետոյ նման.

5. եթէ ոք կամեսցի մտանել ի ծովն և տիրել ի վերայ նորա, ապաքէն եթէ ոչ նախ ընդ նեղն անցանիցէ՝ զիա՞րդ կարասցէ մտանել ի լայնութիւն նորա։

6. Եւ կամ դարձեալ յաւան քաղաք մի զարդարեալ, և զեղեցկացուցեալ ամենայն բարեօք.

7. և մուտ նորա իջէ ի նեղ, և նուրբ, և զժուարաեղիք. իբրու թէ յաջմէ կողման իցէ հուր, և ի ձախմէ ջուր խոր յոյժ,

8. և ճանապարհ մի միայն ընդ մէջն անցանիցէ հրոյն և ջրոյն. մի ինչ այլում ումեք լինել տեղի, բայց միայն շաւիղ ոտին մարդոյ.

9. եթէ ոչ որ կամեսցի զնա ժառանգել, անցանիցէ նախ ընդ նեղն, ոչ կարէ ըմբռնել զժառանգութիւնն։

10. Եւ ես ասացի, թէ այդպէս է՝ Եւ պատասխանի և ասէ ցիս. Ըստ նմին օրինակի առցէ Իսրայէլի մասն ժառանգութեան։

11. Զի վասն մարդկան արար Աստուած զաշխարհս զայս և եկեց զնա ամենայն բարութեամբ, և

3. And I got up and stood, saying: Speak
on. — And he said unto me: If a sea is
set in a wide place,
4. and the entrance thereof is a narrow
one, so as to be like a narrow river,
5. if any one desire to go into the sea
to rule it, if first he went not through
the narrow, how could he come into
the broad part of it?
6. Or again, suppose a little town, enrich-
ed and embellished with all good
things,
7. but the entrance thereof is narrow and
difficult, and set in a dangerous place;
as if there were a fire on the right,
and on the left very deep water,
8. and there is only a path going between
the fire and the water, and there should
not be room for any other one but
only a path for the feet of one man;
9. if he, who would inherit it, should not
first pass through the narrow place,
he could not seize upon the inheritance.
10. And I said: It is so. — Then he an-
swered and said unto me: In like manner
shall be given to Israel the portion of
inheritance.
11. For, for the sake of men God has
made this world and has filled it with

ետ նոցա օրէնս. զի որով վարեսցին և թագաւորեսցեն թագաւորութիւն բարի և զգաստ և ամբիծ. իսկ նոքա ոչ պահեցին, այլ մերժեցին զնա. և բարձրեալն եդ ի մտի մերժել զնա, որ ապստամբ եղեն ի նմանէ։

12. Վասն այսորիկ մուտ աշխարհիս այսորիկ խիստ են և դժուարին և լի տառապանօք.

13. զի թէ նախ մտցեն ընդ նեղ և ընդ նուրբ շաւիղ աշխարհիս այսորիկ.

14. և մտեալքն չերկայնմտեցեն, ոչ ընկալցին ըզպատրաստեալ նոցա բարիսն որ յառաջ քան զաշխարհս էր։

15. Բայց դու մի՛ շփոթիր զի մահկանացու ես.

16. և մի՛ խռովիր զի ապականելոց ես, այլ հպեա՛ առ մօտաւորն, և դիր ի մտի քում որ առ յապայն լինելոց իցէ։

17. Եւ ես ասացի. Ապա ուրեմն արդարք ժառանգեն զբարիս. և վասն այնորիկ բարւոք համբերեն մտանել ընդ նեղ և ընդ նուրբ ճանապարհն.

18. իսկ որ տկարքն են և սրբութեամբ զկեանս իրեանց ոչ անցուցանեն, և զփոքր նեղութեան

all kinds of good things, and has given them a Law to make use of it and reign, that their kingdom should be a good one. and a wise one, and spotless. But they did not keep the Law, but rejected it, and the Most High decided to reject them for having rebelled against Him.

12. Wherefore the entrance of this world is hard and difficult and charged with great toils;

13. if they first should not enter the narrow and difficult path of this world,

14. and after entering if they suffer not with patience, they cannot receive the benefits that were prepared for them ere this world was.

15. But thou, trouble thee not for being subject to death,

16. and be not disquieted seeing that thou must suffer corruption, but contemplate the present, and consider in thy mind that which is to come.

17. And I said: Then the righteous shall inherit the good things, and therefore they enter the narrow and difficult path and suffer with patience;

18. but they that are frail and live not a holy life, neither take the experience

ոչ գիտէին, ի մշտնջենաւոր բարութեանցն հե-
ռացան:

19. Եւ ասէ ցիս. Եւ ես քեզ ասեմ, եթէ ոչ ես
դու լաւ քան զբարձրեալն, և ոչ քաղցր քան
զԱստուած, և ոչ մարդասէր քան զնա:

20. Կորիցեն ամենեքեան որ անցանեն զպատուի-
րանաւն Տեառն, քան թէ արհամարհեսցին օ-
րէնքն Աստուծոյ:

21. Պատուիրելով պատուիրեաց Աստուած մարդկան
թէ զի՛նչ արասցեն, և կեցցեն, եթէ զի՛նչ պա-
հեսցեն և մի տանջեսցին:

22. Իսկ նոքա յամենայնէ հրաժարեցին. և ի վե-
րայ այսր ամենայնի ասացին թէ ոչ բարձ-
րեալն է, և ոչ հատուցումն բարեաց և չարեաց
գործոց. զճանապարհս իւրեանց խոտորեցին,

24. և զօրէնս նորա մերժեցին. և զհրամանս նորա
անարգեցին, և ուրացան զուխտ նորա, և ի
բանից սրբոց նորա թերահաւատեցին, և զընտ-
րեալս նորա արհամարհեցին,

25. և վասն այսորիկ լուր դու Եզր. ունայնութիւն
ունայնից եւ լիութիւն լիոց:

26. Ահա եկեսցէ ժամանակ, յորում եղիցի նշանն
որ յառաջն ասացաւ քեզ. յայտնեսցի քաղաքն
որ այժմ ոչ երեւի, և ամենայն ծունր ի վերայ

of suffering, they remove themselves from the eternal good things.

19. And he said to me: I say unto thee, that thou art not better than the Most High, neither more affable than God, nor more lover of man than He is.

20. Rather let all them who transgress the Law of the Lord perish, than that the Law of God should be despised.

21. For God has straitly commanded unto men what they should do to live, and what they should observe to avoid punishment.

22. Nevertheless they renounced it all, and said moreover of the Most High that He is not, and that there is no reward for good or evil doings; they turned aside their ways,

24. and rejected His Law; they despised His commandments, and denied His covenant; they have been distrustful of the words of His saints, and looked with contempt upon His chosen ones.

25. therefore hear, thou, Esdras; vanity is for them that are vain, and fulness for them that are full.

26. Behold the time shall come, when the token that has been told thee of before, shall come to pass, and the town that

երկրի ողեսցի.

27. և ամենայն որ զայցի անբիծ անեսցէ զփառս բարձրելոյն։

28. Յայնժամ երեւեսցի օծեալն Աստուծոյ՝ յայտնի մարդկան, և ուրախ արասցէ զմնացեալսն ի հաւատս և ի համբերութեան,

32. և ամենեքեան կանգնեսցին որ թաղեալն են յերկրի ձայնիւ տեառն.

33. և կայցեն առաջի հզօր դատաւորին, և եկեացեն հասցեն կեանքն որ ոչ երեւին։

34. Եւ անցցէ ապականութիւն և դադարեսցէ ողորմութիւն, և պարապեսցեն գթութիւնք, և խափանեսցին դրունք ապաշխարութեան, յինքն ամփոփեսցի երկայնմտութիւն, և հաւատք ցուցցեն զպտուղ իւրեանց։

35. Եւ յետ գործոց վարձք իւր և արդարութիւն ծաղկեսցէ. և յայնժամ երեւեսցի տեղի հանգստեան սրբոցն, և ճշմարիտ դրախտն փափկութեան, և դէմ յանդիման սոցին բոցք հրոյ և տանջանք յաւիտենից, և որդն անմահ, զոր պատրաստեալն է ամբարշտաց և անօրինաց։ Եւ յայնժամ ասիցէ բարձրեալն ցարդարսն. Տեսէք զտեղին հանգստեան ձերոյ զոր պատրաստեալն էր ձեզ ի սկզբանէ արարածոց.

now appears not, shall come forth, and every knee shall crawl along upon the ground,
27. and all they that shall be found spotless, shall see the glory of the Most High.
28. Then the Anointed of God shall visibly reveal Himself unto men, and shall rejoice them that remain in faith and in expectation,
32. and through the voice of the Lord, all they that are buried under the ground, shall rise up,
33. and shall stand before the Mighty Judge, and the life that is not seen shall come.
34. Corruption shall end, and mercy shall cease, compassion shall pass away, and the doors of penitence shall be abolished, longsuffering shall be withdrawn, and faith shall show its fruits.
35. According to the deeds shall be the reward, and justice shall flourish. And then shall appear the resting place of the saints, and the true Paradise of delights: and over against them the furnace of fire, and the eternal torments, and the worm that never dies, which are prepared for the impious, and for the wicked. And then the Most

մտէք այսուհետեւ և հանգերուք, և խայտացէք իբրեւ զորթս արձակեալ ի կապոյ։ Եւ տեսացէ ցամբարիշտն և ցանօրէնսն. Տեսջիք և իմասջիք զիս որում ոչն ծառայեցէք, և կամ յորմէ ուրացայքն, և կամ զոր օրէնս արհամարհեցէք. հայեցարուք որ առաջի կայ ձեզ պատրաստեալ արդարոցն փափկութիւն, և ձեզ ամբարշտաց հուրն և տանջանք յաւիտենից։ Եւ եղիցի օրն դատաստանի այսպիսի. ոչ արեգակն կացցէ լուսատու և ոչ լուսին, և ոչ աստեղք պայծառացեալ, և ոչ ամպք հովանաւորք, և ոչ որոտումն նշանաւոր ժամանակաց, և ոչ հողմ զովացիկ, և ջուր ի ծարաւ հանգստեան, և ոչ հողմ քաղցրախառն և ոչ երեկոյ ի հանգիստ վաստակոց, և ոչ գիշեր ի դադարել աշխատութեանց, և ոչ աջողութիւն գործոց ի յօժարութիւն. և ոչ հասարակ օր ի ճաշակումն կերակրոց. ոչ ձմեռն ի գործ երկրի պատրաստութեան. ոչ գարուն ի ծնունդ երկրի պարարտութեան. ոչ յամառն տօթ, և ոչ աշուն ի խնամ ածել պտղոյ (հասնոյ). ոչ կարկուտ ի բռնութենէ օդոց, և ոչ անձրեւ յաճումն ծառոցն, ոչ ցօղ ի մխիթարութիւն տընկոց, և ոչ առաւօտ որ նշանակէ զլոյս տուընջեան, և ոչ ղամբար գիշերոյ խաւարի յայտնիչ, բայց միայն պսակ փառաց արդարոցն ուրախութիւն։ Իսկ ամբարշտացն՝ հուրն անշէջ, և աղջամուղջ յաւիտենից, և տանջանք մշտընջենաւորք. այս է դատաստանն։

High shall say unto the righteous: Behold your place of rest which was prepared for you from the beginning of Creation. Now enter into it and rest, and leap for joy like calves whose bond has been loosed. And to the impious and to the wicked He shall say: Look at Me, and know Me, Whom ye have not served, or Whom ye have denied, or Whose Law ye have despised: see before you what is prepared. For the Righteous is prepared delight, and for you, Wicked, fire and eternal torment. And such shall be the Day of Judgment; neither the sun shall give light, nor the moon, nor shall the stars shine; neither shall the clouds give shade, nor shall thunder mark the seasons. There shall be neither refreshing wind, nor water to quench the thirst, nor sweet air; neither evening to take rest from work, nor night to cease from labour, nor prosperous works for satisfaction. Neither midday to taste food, nor Winter to till and prepare the ground, nor Spring to bring forth the riches of the earth; neither the heat of Summer, nor Autumn to take care of and to ripen the fruits, nor

Եւ առ պատասխանի՝ յոգւոց հանելով և ասէ. Երանի է նոցա որ սակաւ ժամանակս համբերեցին վասն քաղցրութեան փառացն, և եղուկ մեզ՝ որ առ սակաւ ժամանակս արարաք զկամս մարմնոյ մերոյ, և ի տանջանս յաւիտենից մատնեմք, և յանշէջ հուրն տանջիմք հանապազ. լաւ էր թէ չէաք իսկ ծնեալ։ Ո՞վ ի մարդկեղէն կենդանեացս ոչ մեղաւ. և կամ ո՞վ ի ծնելոցն ոչ անց զհրամանաւ նորա. որպէս տեսանեմ՝ սակաւուց է այն աշխարհ՞ յուրախութիւն. և բազմաց ի տանջանս, զի ամենեքեան առ հասարակ անօրէնութեամբք թաթաւեալ եմք. գնացաք զճանապարհս կորստեան և զշաւիղս մահու, և հեռացաք ի ճշմարտութենէ կենացն։

hail caused by the violence of the air. Neither rain to cause trees to grow, nor dew to satisfy the plants, nor Morning to mark the light of the day, nor a lamp revealing the darkness of the night, but only the Crown of glory for the rejoicing of the Righteous. But to the wicked is reserved the fire that is never quenched, and eternal darkness, and perpetual torments; such is the Judgment.

And I sighed and said to him: Blessed are they who for a short time suffered patiently for the glory of heaven, and woe to us who for a short time did satisfy the will of our body, and have to be delivered up to the eternal torments, and suffer perpetually in the unquenchable fire; it had been better we had never been born. Who is the man that has lived and has not sinned? Or who that has been born has not transgressed His commandments? As I now see, the world to come shall bring delight to few, and torments to many. For we all in general are plunged into iniquity, we have walked in the way of perdition and in the paths of death, and deviated from the truth of life.

Ետ պատասխանի և ասէ ցիս. Դու ասացեր թէ սակաւք են արդարք, և բազումք են ամբարիշտք. և արդ լո՛ւր առ այս. Ականս պատուականս թէ ունիցիս՝ ապաքէն զամենայն ինչ ըստ նոցա արժանաւորութեանն պատրաստեսցես զնիւթն. միթէ որ անարժանն իցէ՝ նոցա նմա՞ն համարեսցիս, և կամ նման կապարոյ, և կամ խեցւոյ և կամ այլ իմիք նման: Ես ասացի. Ոչ: Ես ասէ ցիս. Ասա՛ դու ցերկիր. ընդէ՞ր որպէս զխեցին շատ ծնանիս, նոյնպէս և զոսկին ոչ բղխես. և նա պատասխանի տացէ քեզ և ասիցէ. քանզի յաճախ է խեցին քան զերկաթն, և երկաթն քան զկապարն, և կապարն քան զպղինձն, և պղինձն քան զարծաթն, և արծաթն քան զոսկին, և ոսկին քան զականս պատուականս. ընտրեա՛ այսուհետև, և տես թէ ո՛ր պատուական է և ցանկալի: Ես ասացի, թէ՝ Ո՞վ ոք ո՛չ գիտէ թէ սակաւն և նուազն է ցանկալի: Ես ասէ ցիս, թէ որպէս մարդկան թուի նուազն՝ պատուական և ցանկալի, նոյնպէս և բարձրելոյն սակաւ արդարք պատուական են. և ուրախ լինի ի վերայ սակաւուցն, որ փառաւորեցին զանուն նորա ի վերայ երկրի. և ի ձեռն նոցա անուն նորա օրհնի և գովի. վասն այնորիկ ծաղկեսցեն արդարքն, և փառաւորեսցին առաջի Աստուծոյ: Իսկ բազմամբոխն անխրատ՝ մրրկի նմանեսցէ, և պատրաստեալ է հրոյն բորբոքելոյ. եղիցին երեսք նոցա յամօթ և յանարգանս:

He answered and said unto me: Thou didst say that the Righteous are few, and the ungodly are many. Now hear concerning that; if thou have choice stones, thou wilt prepare the accessories according to their value; wouldst thou consider equal to them that which is unworthy, like lead, or clay, or such other things? — And I said: No. — And he said unto me: Ask the earth: Why thou that bringest forth clay in such quantity, producest not gold in the same measure? And she shall answer thee and say: Because clay is much more abundant than iron, and iron is more abundant than lead, and lead more than copper, and copper more than silver, and silver more than gold, and gold more than precious stones. Choose thou therefore and see which things are precious and to be desired. — And I said: Who knows not, that that which is less abundant and more rare, is most to be desired? — And he said to me: As the less abundant is by men esteemed more valuable and more to be desired, in the same way the few Righteous are more precious before the Most High: and He rejoices over the

Եւ զայս մինչդեռ խօսէր ընդ իս, ես հանի յոգւոց և խօսէի, և նուաղէր յիս հոգի իմ, և ասէի. Ով երկիր ընդէ՞ր ծնար զմարդն, զի ի տանջանսն յաւիտենից մատնեցաւ. վասն այսորիկ սգասցէ ազգ մարդկան, և ցնծայ գազան վայրի, և կոծեսցին ամենայն ծնունդք բանաւորաց, և ուրախ լինիցին ամենայն չորքոտանիք. յոյժ լաւ է նոցա քան մեզ, զի ոչ յարութեան ակն ունին, և ոչ դատաստանաց մնան։ Մեզ զի՞նչ օգուտ է եթէ ի դատաստան մտանեմք և ի տանջանս անդադարս. երանի՛ թէ չէր մեզ յարութիւն, զի յաւիտենից տանջանացն ապրէաք։

Եւ զայս մինչդեռ զմտաւ ածէի, և ասէ ցիս։ Իսկզբանէ արարածոց յառաջ քան զմարդն լինե-

few who glorified His name upon earth, and through whom His name is praised and blessed. Wherefore the Righteous shall flourish and shall be exalted before God. But the licentious multitudes are like unto storm, and are prepared for the burning fire; their countenance shall be devoted to shame and to contempt.

And while he was saying this to me, I sighed and was troubled, and my spirit failed in me, and I said: O thou earth, wherefore hast thou brought forth man, if he is condemned to the eternal torments? Therefore let the race of men lament, and the beasts of the field be glad; let all rational beings that are born lament, and let all four-footed beasts rejoice. It is far better with them than with us; for they neither expect resurrection, nor look they for judgment. What does it profit us, if we are to be judged and sent to incessant torments? Would to heaven that there were no resurrection for us, for then we should escape the eternal torments.

While I was considering this, he said unto me: In the beginning of the crea-

լոյ ի վերայ երեսաց երկրի, յառաջագէտն բարձրեալն յառաջագոյն պատրաստեաց զտեղի փափկութեան, և զտանջանաց. իմա՛ց այսուհետև, զի ունէին օրէնս որով կարէին ապրել՝ և ոչ պահեցին, այլ արհամարհեցին. զի՞նչ պատասխանի ունիցին առ յաւուրն վախճանի, զի այնչափ ժամանակս երկայնամտեաց բարձրեալն, և նոքա արհամարհելովն կորուսին զանձինս իւրեանց։ Ետու պատասխանի և ասեմ ցհրեշտակն Տեառն. խնդրեմ ի քէն, Տէր, ասա՛ ինձ, եթէ յետ մահու յորժամ պահանջի ի մէնջ զիւրաքանչիւր զոգիս մեր. երթայցե՞մք ի տեղի տանջանաց, եթէ յանդորրութեան լինիցիմք մինչև ցօր դատաստանին, եթէ յայսմ հետէ մտանիցեմք ի տանջանս։ Ետ պատասխանի և ասէ. Ասացից և զայս քեզ. դու մի՛ հաշուիր զքեզ ընդ մահապարտսն. զի քեզ և նմանեաց քոց պատրաստեալ է գանձն լի բարեօք, որ ոչ յայտնեցին քեզ, մինչև ի վախճան ժամանակաց։ Լո՛ւր այսուհետև վասն որոց հարցերդ, այսպէս է բանն. զի յորժամ հրաման մահու ելանէ յառաջ քան զմարդոյն ոգիս հանելոյ, անդէն վաղվաղակի բաժանի շունչն ի մարմնոյն, և երթայ ի տեղի որոշմանն իւրոյ. և եթէ իցէ լի գործովք բարեօք, և պահեալ զպատուիրանս բարձրելոյն. և յորում ժամանակի էր յապականականն ի բնական մարմնոյն բնութեան, ծառայեաց ամբծութեամբ և հաստատութեամբ յամենայն ժամու վշտաց.

tion, before man was made upon the face of earth, the foreknowing Most High previously prepared the place of delight and that of torments. Understand therefore that men had the Law, through which they could be saved; but they did not keep it, but despised it. What answer shall they have to give at the last day? For, for so great a time the Most High had been longsuffering with them, and they having despised Him have lost their souls. — And I answered the angel of the Lord and said; I beseech thee, Lord, tell me whether after death, when the soul of every one of us is required, we shall go to the place of torments, or whether we shall be kept in rest until the day of judgment, and then be delivered up to the torments? — He answered and said: I will tell unto thee this also. Number not thyself with them that are condemned; for to thee, as well as to them that are like thee, is prepared a treasure full of good things; but it shall not be shown unto thee until the end of the times. Hear therefore, concerning thy demand; the teaching is this: When, before

նա ցնծայ և ուրախ լինի ի հանգստեանն յաւիտենականն ճանապարհին։

Առաջին ճանապարհն՝ որ բազում աշխատութեամբ ճգնեցաւ առ ամենայն մեղս։ Երկրորդ ճանապարհն՝ տեսեալ զպատրաստական զմեղացն զտանջանսն։ Երրորդ ճանապարհն՝ վկայութեանն զոր վկայէ նմա Աստուած, եթէ մեծ հաւատովք պահեաց որ տուան նմա օրէնքն։ Չորրորդ ճանապարհն՝ յորում յայտնին նմա պատրաստեալ բարիքն, եթէ որպէս ընդ հրեշտակս ի բազում խաղաղութեան սպասաւորեալ պահի։ Հինգերորդ ճանապարհն՝ փառաւորեալ է ուրախութեամբ. զի մերկացաւ զապականութիւն. և այնուհետեւ ընդ հրեշտակս հաշուի ժառանգել զանվախճան լոյսն։ Վեցերորդ ճանապարհն՝ յորում ցուցանի թէ որպէս երեսք իւր լուսաւորին իբրեւ զարեգակն, և ոչ այնուհետեւ ապականութեամբ մթանան։ Եւթներորդ ճանապարհն՝ որ ի վեր է քան զա-

man gives up his soul, the sentence of death has gone forth, his spirit instantly departs from the body and goes to the place which is destined for it. If he is full of good works, and has kept the commandments of the Most High; and if while he was in the body of corruptible nature, he has served spotlessly, and has been firm in all afflictions, he shall exult and rejoice in the repose of the sevenfold ways.

In the first way, because he has striven with great trouble against all sins. In the second way, because he shall see the tortures which are prepared against sin. In the third way, because he shall see the witness that God shall bear concerning him, that, with great faith, he kept the Law which was given him in trust. In the fourth way, because therein shall be revealed the good things that are prepared for him, and how that along with angels he shall be ministered unto deep peace. In the fifth way, he shall be glorified and filled with great joy for having stript himself of the corruptible, and therefore he is numbered with the an-

մեծայն ճանապարհս, յորում պարծի վաստահութեամբ և համարձակութեամբ, ոչ ամաչելով և կամ պատկառելով, այլ ցնծալով փութայ տեսանել զերեսս Աստուծոյ. որպէս ծառայեաց ամբծութեամբ ի կենդանութեան, որով և փառաւորելոցն է և ընդունելոց է զվարձս հատուցմանն։ Այս են ճանապարհք հոգւոցն արդարոցն։ Իսկ ամբարշտացն հոգիք, և որք ոչն պահեցին զպատուիրանն բարձրելոյն, և արհամարհեցին զօրէնս նորա, և գարշեցան ի ծառայից նորա. նոքա ոչ մտցեն յաւիտեան ի տեղի հանգստեան, այլ վաղվաղակի որոշեալ հոգիքն ի մարմնոյն տրտմութեամբ և վշտօք ընդ եւթն ճանապարհ մտցեն ի տանջանս յաւիտենից։

Առաջին ճանապարհն՝ զի թողին զօրէնս և փոխեցին զհրամանս Բարձրելոյն։ Երկրորդ ճանապարհն, զի ոչ կամեցան դառնալ և ապաշխարել մինչդեռ յայսմ աշխարհի էին։ Երրորդ ճանապարհն՝ յորում նեղին տեսանելով զարդարսն ի հանգիստն, և զիւրեանց

gels to inherit the everlasting Light. In the sixth way shall be shown to him how his face is brightened like the sun, and henceforth shall not be darkened by corruption. In the seventh way, which is above all the other ways, because he shall be bold with confidence and boasting, and without confusion or fear he shall hasten, with great joy, to behold the face of God, Whom in his life-time, he served spotlessly. and from Whom he shall be glorified and receive his reward. These are the ways of the souls of the righteous. But the souls of the wicked, who did not keep the commandments of the Most High, and despised His Law. and detested His servants. they shall never enter the place of rest; but when their spirit shall depart with sorrow and affliction from their body, they quickly, through seven ways, shall enter the eternal torments.

The first way is, that they have abandoned the Law and transgressed the commandments of the Most High. The second way is, that they did not choose to repent and do penance while they were in this world. The

տանջանսն։ Չորրորդ ճանապարհն՝ որ կայ և մնայ ի վախճան ժամանակաց ի մշտնջենաւոր հուրն։ Հինգերորդ ճանապարհն՝ յորում տեսանեն զայլոց հանգիստ հաճոյ Բարձրելոյն, և պահպանեալ ի հրեշտակաց սպասաւորութեան և յանբծութեան յոյժ։ Վեցերորդ ճանապարհն՝ որ տեսանեն յայնմհետէ զպատրաստեալ արքայութիւն սոցա՝ և զիւրեանց անձանցն ամենեւին զկորուստն։ Եւթներորդ ճանապարհն՝ որ է քան զամենայն ճանապարհս ի վեր՝ յորում հաշին և մաշին ամօթով և անարգանօք, և պաշարեալ են տրտմութեամբ և երկեղիւ. իբրև տեսանեն զճանապարհս Բարձրելոյն որոյ առաջի մեղան կենդանիքն ի մարմնի, և առաջի արդարոցն տանջելոց են։ Ետու պատասխանի և ասեմ. Տացի՞ ժամանակ հոգւոց առ ի տեսանել թէ որպէս տանջեցին յետ հրաժարելոյ նոցա ի մարմնոյ անտի։ Եւ ասէ ցիս. Տացի ժամանակ, ո՛չ անդորրութեան՝ այլ տանջանաց. զի ի տեղիս խոշտանգանաց արգելեալ են մեղաւորաց ոգիք, և պահին ի տանջանս ահաւոր հրեշտակաց մինչև յօրն յանդիմանութեան և դատաստանաց և հատուցման բարւոյ և չարի։ Ասացի. Խնդրեմ ի քէն՝ ներեա՛ ինձ և զայս հարցանել. Եւ արդ՝ յաւուրն դատաստանի կարիցե՞ն արդարքն հրաժարեցուցանել զամբարիշտն, և կամ տանել յաղաչանս վասն նոցա, որպէս հարք վասն որդւոց, և կամ որդիք վասն հարց, և կամ եղ-

third way is, that they shall feel pain in seeing the righteous in the everlasting rest and themselves in torments. The fourth way is, that they shall see the eternal fire which is laid up for themselves in the last days. The fifth way is, that, in which they shall see the place of rest of those others who have pleased the Most High, guarded and served by the angels in great holiness. In the sixth way, they shall see the kingdom prepared for the saints and the utter destruction of their own souls. In the seventh way, which is above all the others, in which they shall pine away in confusion and be consumed with contempt, and be surrounded by knowledge and fear, seeing the ways of the Most High, before Whom they sinned whilst living in the body, and now they are to be tortured before the just. — I answered and said: Shall time be given to the souls, that they may see how they shall be tortured after they are separated from the body? — And he said unto me: Time shall be given to them, not of rest but of torments, for the souls of the sinners are detained in a place of punish-

բարքք վասն եղբարց, կամ ազգ վասն ազգի, և կամ սիրելիք վասն սիրելեաց: Եւ պատասխանի և ասէ ցիս. Մի՛ ոք խաբեսցի յայսմ. զի յաւուրն դատաստանի անաչառութիւն լինի. և ամենայն ճշմարտութիւն կնքեսցի. զի զոր օրինակ ո՛չ ոք զոր առաքեսցէ զոմն ի մեռանել ընդ նորա, կամ ի քուն կալ, կամ հիւանդանալ, կամ յուտել կամ յըմպել, նոյնպէս և ո՛չ այն ժամ ոք կարասցէ վասն ուրուք պաղատել. և կամ զոք հրաժարեցուցանել ի տանջանաց. իւրաքանչիւր իւրեանց գործքն բարեխօսեն:

36. Ետու պատասխանի և ասեմ. Զիա՞րդ գտանեմք. զի եթէ Աբրահամ աղաչեաց զԱստուած վասն Ղովտայ և վասն տան նորա, և Մովսէս վասն հարցն մերոց՝ որ մեռան յաւուրս նորա,

38. և Դաւիթ վասն հարուածոց ժողովրդեանն, և Սողոմոն վասն սրբութեան,

ment, and are kept in torments by terrible angels, until the day of confronting and of Judgment and Sentence, and of the Reward of good and evil. — I said: I beseech thee, allow me to ask this also; in the Day of Judgment shall the righteous be able to save the ungodly or intercede for them, as may be done by fathers for their sons, or by sons for fathers, or brothers for brethren, or kinsfolk for next of kin, or friends for dear friends? — He answered and said unto me: Let no one be mistaken as regards this; the Day of Judgment is the day of relentless justice, and all truth shall be sealed. For as no one can send another to die in his stead, or to sleep, or to be sick, or to eat, or to drink, in like manner no one in that time shall be able to pray for another, or save him from the torments; the deeds of every one shall intercede for him.

36. I answered and said: How do we find that Abraham prayed God for Lot and his house, and Moses for our fathers who died in his days,

38. and David for the slaughter of the people, and Solomon for the sanctuary,

39. և Եղիա վասն գալոյ անձրևւին, և Եղիսէ վասն կենաց մեռելոյն,

40. և Եզեկիայ վասն ժողովրդեանն յաւուրս Սենեքերիմայ, և վասն իւրոյ առողջութեան, և այլք վասն այլոց։

41. Զի թէ յորժամ ապականութիւն զօրանայր և անիրաւութիւն աճէր, խնդրեցին արդարքն վասն ամբարշտացն յԱստուծոյ, և ընկալան. ընդէ՞ր յայնժամ այս ո՛չ լինի։

42. Եւ պատասխանի և ասէ ցիս. Ցայսմ աշխարհի եթէ խնդրեսցեն արդարք՝ տացեն. քանզի յօգուտ է նոցա ապաշխարութիւն վասն որոյ բարեխօսեն.

43. զի յաշխարհս այս կատարումն է, և ոչ փառաց։ իսկ յայնմ աշխարհի՝ կենաց, յորում անցանէ կարգ ապաշխարութեանն,

44. և վախճանեալ է ապականութիւն, և լուծեալ է աղքատութիւն, և խափանեալ են հաւատք, և զարգանայ արդարութիւն, և ծագէ ճշմարտութիւն,

45. ո՛չ ոք կարէ ողորմել, որ վասն իւրոց յանցանաց գործոցն է ի տանջանս և ի դատաստանի։

46. Եւ ասացի ցնա. Ո՞չ ի սկզբանէ իսկ ասացի զայս, եթէ լա՛ւ էր՝ եթէ չէր իսկ ծնեալ ի վերայ երկրի, քան թէ վաղվաղակի կորուսեալ.

39. and Elias for the coming of rain, and Elisha for the dead that he might live,

40. and Hezekiah for the people in the days of Sennacherib, and for his own health, and others for others?

41. If therefore when corruption was grown up, and unrighteousness was increasing, the righteous prayed God for the ungodly and obtained what they asked wherefore shall it not be so then also?

42. He answered and said unto me: If the righteous should pray in this world they shall obtain; for penitence may be useful to them for whom they pray,

43. because the present world shall end; this is not the world of glory. But in the other world of life, in which the time of penitence has past.

44. and wherein corruption is at an end, and poverty is removed, faith is left behind, and righteousness is grown, and truth comes forth,

45. no one then shall be able to have mercy upon him, who, on account of his wicked deeds is in torments and in judgment.

46. And I said to him: Have I not already said in the beginning, that it had been better that man had not been born

47. զի՞նչ օգուտ իցէ մարդոյն, եթէ հասեալ իցէ ի բազում ժամանակս, և կեանքն տրտմութեամբ իցեն, և յետ մեռանելոյն՝ ակն ունիցի տանջանաց.

49. Մեզ զի՞նչ օգուտ իցէ մեղաւորաց, եթէ խոստացեալ իցէ յարութիւն յետ մահու. և մեք արժանի մահու գործս գործեցաք.

50. զի՞նչ օգուտ իցէ մեզ, եթէ արդարոցն պատրաստեալ իցեն անճառ բարիքն, և մեզ մեղաւորացս ամօթ.

51. զի՞նչ օգուտ իցէ մեղաւորացս, եթէ շտեմարանք բարեաց՝ արդարոց են, և մեք մոլորեալք եմք չարեօք.

52. զի՞նչ հաղորդութիւն իցէ մեր ընդ յուսոյն բարեաց որ զանձեալն է բարեաց. մեք ընդ դժուար ճանապարհ գնացաք.

53. զի՞ առնէ մեզ, եթէ երկնաւոր դրախտն պատրաստեալ իցէ անբծացն, որոյ պտուղն անթառամ է, յորում կայ փափկութիւն և ցնծութիւն անվախճան,

55. թէ մեք ոչ մտանիցեմք.

54. և յորժամ արդարոցն երեսք լուսաւորեսցին իբրև զարեգակն, և մեր երեսք մթասցին իբրև զգիշեր աղջամղջին. արդարև իսկ ոչ

on earth, than that he should go to
perdition so suddenly?
47. For what profit is it for a man to live
a long life and a sorrowful one, if
after death he [should await pun-
ishment?
49. What profit is it for us sinners, that re-
surrection should be promised after
death, when we have done works that
deserve death?
50. What profit is it for us, if for the right-
eous is prepared the unspeakable good
things, and for us sinners confusion?
51. What profit is it for us sinners if
treasuries of good things are for the
righteous, while we have erred through
our evil works?
52. What communion may we have in
the hope of good things that are
treasured up for good men? We have
walked through a difficult way;
53. what profit unto us, if the heavenly
paradise, whose fruit is incorruptible, is
prepared for the spotless, wherein is
delight and endless rejoicing,
55. but we shall not enter into it?
54. and that the faces of the righteous
shall shine like the sun, whereas our
faces shall become black like a dark

երբէք ածաք զմտաւ ի կենդանութեան եթէ զի՞նչ ունիցիմք յետ մահուն կրել։

48. Ո՜վ Ադամ զի՞նչ գործեցեր. դու միայն մեղար, և քեզ միայնոյ չեղեւ վիշտ, այլ առ հասարակ ամենեցուն որ ի քէն ծնան։

57. Եա պատասխանի և ասէ. Աշխատեցին յերկրի մերժել զչարն, զի մի՛ կրեսցեն զայն զոր ասացին. այլ մերժելով զչարն՝ ընկալցին զբարիս. առ Մարդկան է

59. ընտրել զկեանս և զմահ։ Քանզի Մովսէս ասաց զայս նոցա,

60. և նոքա ոչ հաւատացին նմա, և ամենեցուն յետ նորա մարգարէից, և Աստուած որ խօսեցաւ ընդ նոսա։

62. Ետու պատասխանի և ասեմ. Գիտեմ և այդպէս հաւատամ, եթէ յողորմել ողորմած է բարձրեալն

63. և ի գթալ գթած է՝ որք զանձան առ նա.

64. երկայնամիտ է որք մեղանչենն.

65. և պարգևիչ, քանզի յօժար է և ի շնորհել և ի թողուլ գյանցանսն. զի՞նչ շահ իցէ բարձրելոյն, եթէ կորիցեն այնչափ ոգիք զոր արար, և սակաւ ոգիք միայն մի՛ կորիցեն.

night? Indeed we considered not during
our life-time what we should have to
suffer after death.
48. O thou Adam, what hast thou done?
Thou only hast sinned, but the evil
has not fallen on thee alone, but
upon all who have been born of thee.
57. Then he answered and said: Let them
strive on earth to overcome evil, that
they should not have to suffer what
I have said; but by overcoming evil
they shall obtain the good things. It
depends upon men
59. to choose between life and death. For
Moses said this unto them,
60. and they did not believe him, nor yet
all the prophets that came after him,
nor God Who spake to them.
62. I answered him and said: I know and
so do I believe, that the Most High
is merciful,
63. and compassionate towards them that
turn unto Him;
64. He is longsuffering towards those that
sin,
65. and bountiful, for He is ready to
pardon and to forgive sins. What
profit is it for the Most High, if so
many souls that He has made should

66. զիտեմ զի բազումողորմ է.

67. եթէ ո՛չ ողորմեսցի, ոչ կարէ ապրել ամենայն մարդ.

68. Նոյնպէս և շնորհիչ է, եթէ ո՛չ շնորհեսցէ և թեթևացուսցէ զմեղս մեր իւրով մարդասիրութեամբն, ո՛չ կարասցէ ամենայն մարմին ապրել։

69. Դատաւոր է որ յանդիմանէ և դատէ, և յետ յանդիմանութեան չմեղադրէ. զի թէ ո՛չ մեղադրիցէ և տանջիցէ զբազմութիւն ստահակութեան, ո՛չ ոք մնասցէ յամենայն բազմութենէ արարածս քան զսակաւս. և ո՞ւր իցէ ողորմութիւն նորա զոր խոստացաւ, կամ քաղցրութիւն, կամ մարդասիրութիւն. ո՛ւմ օգուտ իցէ այն, եթէ ոչ տապալեալ մեղաւորացն։ Միթէ վասն ա՛յնորիկ ստեղծ զայնչափ ոգիս՝ զի կորուսցէ. քաւ լիցի. որ գիտութեամբ լի է, չգիտիցէ՞ թէ զի՞նչ գործիցէ մարդն՝ յառաջ քան զծնանելն նորա. և ամենայնի նա գիտակ է յառաջ քան զլինելն նորա։

perish, and only a few should be saved?
66. I know that He is of great mercy;
67. should He not have mercy, no man can be saved.
68. Likewise He is forgiving, for if He did not forgive and did not lighten through His loving-kindness our sins, no man should be saved.
69. He is a Judge, Who reproves and judges, and after reproving He pardons; for if He did not pardon but should punish the multitude of offences, very few would be left out of all the multitude. And where is His mercy which He has promised, or His clemency, or His meekness, or His loving-kindness? To whom can it be of any profit, if not to unhappy sinners? Has He created so many souls for the purpose of letting them perish? Far be it; He Who is full of knowledge, does He not know what man, before he is born, is going to commit? And yet He knows all before it is created.

ԳԼՈՒԽ Ը.

1. *Ետ պատասխանի և ասէ ցիս. Որ ի վեր է քան զքեզ մի՛ խօսիր զայն, և մի՛ կեղծաւորիր առաջի Աստուծոյ. որ հրամայեալ է քեզ՝ զայն իմաց։ Զայս աշխարհս վասն բազմաց արար, իսկ զայն վասն սակաւուց. զի թէպէտ և յառաջգիտութիւն առ ի նմանէն բազում է, այլ զինքնակամ կամսն շնորհեաց մարդկան՝ ըզգործոյն գիտութիւն, զի գիտասցեն զոր գործեսցեն՝ թէ ո՛չ տանջին. ընդէ՞ր որք զնոյն մարմին ունին, և զնոյն ախտ շարժմանցն և արդարոցն ոչ նմանեցին, ոչ միայն զնոցա ճանապարհն ոչ գնացին, այլ և արհամարհեցին զնոսա, և զարշեցան ի վարուց նոցա. վասն այնորիկ Բարձրեալն սակաւս պահեաց յայն յաշխարհ։*

2. *Ասացից քեզ և առակ մի, և պատասխանի տո՛ւր ինձ. Թէ խնդրեսցես զերկիր տալ քեզ՝ երկիր որ բղխէ տեսիլս պատուականս և մեծագնի. և տացէ քեզ երկիր որ առնէ տեսիլս ազգի ազգի, որպէս զպատուականն սակաւ, և զանարգն կրկին. ո՛չ նստիցես ընտրիցես քեզ զպատուականն, և զանարգն ի բաց ընկենու-*

CHAPTER VIII

1. He answered and said unto me: Speak not about what is above thee, and dissemble not in the sight of God; learn only what is allowed to thee. He has made this world for many, but the world to come for few. Although His foreknowledge is great, He has granted men free will and understanding of their doings; so that they should know what to do to avoid punishment. Why did not they who have the same body and the same passions, imitate the righteous, and why did they not only not follow their way, but even despise them and detest their way of life? Therefore the Most High has preserved few unto the life to come.
2. I will also tell thee a parable, and give me thou an answer. If thou askest the earth to give thee a land that produces precious objects of great value, and she should give thee a land that brings forth divers kinds of objects, but few precious ones, and

ցուս։

3. Իմացայ այսուհետեւ եթէ ճշմարիտ է օրինակդ. և ասացի թէ ուղիղ է.

4. և սկսայ ասել ընդ միտս իմ. Ո՛վ անձն իմ, վայելեա որպէս և կամիս. և ցածո՛ զմիտս երկիր՝ զի լուիցես,

5. և երթիցես ուր ո՛չ կամիցիս, զի ո՛չ եթէ քեզ տուեալ է կամ պատրաստեալ՝ բարիքն վայելչութեան. բայց զայս միայն սակաւ ժամանակս կենաց։

6. Եւ եղի ի մտի դարձեալ ասել բանս ինչ առաջի բարձրելոյն, եթէ որպէս տացէ մեզ սերմանիս արդեանց, յորում լինիցի մեզ պըտուղ. և կամ որպէս բերիցէ ամենայն տեղի ապականեալ՝ արդիւնս բարեաց գործոց՝ և ապրեսցէ, թէպէտ և ոչ տայցէ։

7. Գործ եմք ձեռաց նորա, և վասն այնորիկ արժանի եմք ողորմութեան նորա,

8. զի սա կենդանացուցանէ զմեզ. յա՛յտ է յորոց յարգանդին ստեղծու հանապազ զմարդն. և տայ կենդանութիւն և կերակուր, նոյնպէս և տնտեսութեամբ ազգի ազգի սերմանցն զկն-ւով և ձիթով, հրով և ջրով, ինն ամսեայ ժա-

double their number of worthless ones; wouldst thou not sit down and choose thee the precious, and throw away the worthless?

3. Then I understood that the simile was right, and said that it was so.

4. And I began to speak to mine own self: O my soul, enjoy as thou pleasest, and incline thy mind to listen

5. and go where thou pleasest not, for are not the good things given to thee and prepared, that thou shouldst enjoy them only for a short time in this life?

6. And again I purposed in my mind to speak before the Most High — saying, How should He give us seed that may bear fruit to us; or how can any infected place produce good works and be saved, even if it should not produce them [1]. —

7. We are the workmanship of His hands, wherefore we deserve His mercy;

8. for He gives us life in this world. It is evident that He always creates man in the womb, and gives him life and food. Likewise by supplying divers kinds of seeds, and of wine and oil,

1. All this passage is unintelligible in the armen. text.

մանուկաւ ի բնութեան յարգանդի մօրն ծնանի զմանուկն, իմաստութեամբ մատակարարէ նմա

9. և զգուշութեամբ պահէ զնա. և յորժամ հասուցանէ և տայ ի ժամանակի իւրում զադայն,
10. զոր նա հրամայեաց ծնանել, ի դիել զկաթն

11. մինչեւ ցժամանակ մի. և յետ այնորիկ վարել նմա խրատով իմաստութեամբ, և կերակրել բերովք պտղոյ իւրոյ.

12. և խրատէ զնա իւրովք օրինակօք. և առ սակաւ սակաւ աճեցուցանել ի նմա զիմաստութիւն և զգիտութիւն ամենայն չարեաց և բարեաց, և որ չեն նոյնպէս.

13. և յետ այսր ամենայնի մեռուցանէ զնա. այնպէս ունի իշխանութիւն ի վերայ գործոց իւրոց.

14. իսկ ապա թէ կորուսցէ զնա յայնչափ ժամանակս ստեղծեալ և ծնեալ աշխատութեամբ և ցաւօք և վտանգօք, սնուցեալ, և խրատեալ զիւրին կարգօք՝ զի՞նչ օգուտ իցէ։

15. Եւ մինչդեռ զայս խորհէի, բացի զբերան իմ և սկսայ աղաչել զբարձրեալն՝ և ասէի. Տէր Աստուած, իբրեւ զԱստուած քում գործոց ա-

of fire and water, in nine months of
time He creates the child in the
mother's womb, and skilfully maintains him,
9. and carefully preserves him; and when
the child is grown and in his time
10. according as He commands, he is
brought forth, he has to suck milk
11. for a certain time, and after it to
make use of his own intelligence, and
to feed his own self with the fruits of
his own growing.
12. And He warns him with his own
example, and by degrees causes to grow
in him wisdom and knowledge of all
that is evil or good, and of what is
not so.
13. And after all this He causes him to
die, for He has such a right over His
own workmanship.
14. If therefore He shall destroy him that
He has created and brought forth after
so much time, with labour and pain
and suffering, and had him nourished
and warned with easy rules, what
profit is there in it?
15. And while I was meditating this, I
opened my mouth and began to pray
to the Most High, saying: Lord God, as

զորմեա՛, և քում արարածոց. և օգնական լեր քում ստացուածոց, և ասելի ես քում ժողովրդեանն. վասն որոյ ես ողբամ. և ժառանգութեան քում, վասն որոյ ես արտմեալ եմ.

16. և ազգիս Իսրայելի, վասն որոյ ես ողբամ, և
զաւակի Աբրահամու, վասն որոյ ես խռովեալ
եմ. հայիս ի մեզ. և հաշուես զմեզ, և զյան_
ցանս մեր.

18. զի լուայ ես զանխնայութիւն մեծ, զոր առ
յապայն լինելոց իցէ.
19. վասն այնորիկ արարիչ ամենայնի երկայնա_
միտ բարձրեալ՝ լուր ձայնի իմում, և ունկնդիր
բանից իմոց զոր խօսիմս առաջի քո, յաղօթս
կալ առաջի քո։

ԱՂՕԹՔ ՄԱՐԳԱՐԷԻՆ ԵԶՐԱՅ

20. Որ բնակեալդ ես յաւիտեան, որոյ աչք զամե_
նայն ինչ հաւասարեալ տեսանեն և քննեն, և
վերնայարկք իւր յօդս.
21. որոյ աթոռ անճառ, և փառք անպատում. զո_
րով շուրջ կան բազմութիւնք զօրաց հրեշտա_
կաց՝ երկիւղիւ պաշտել,

God have mercy upon Thy workmanship and Thy creatures, and be of help to Thine own possession, and yet more to Thy people, for whom I mourn, and to Thine inheritance, for whose sake I am grieved;

16. and to the children of Israel for whom I lament, and to the seed of Abraham for whom I am troubled; Thou lookest upon us, and numberest us and our transgressions.

18. For I have heard the great cruelty that shall be done in the future.

19. Therefore Thou Creator of all things, longsuffering and most high, hear my voice, and give ear to my sayings, while I am in prayer before Thee.

PRAYER OF THE PROPHET ESDRAS

20. Thou that abidest for ever, Whose eyes clearly behold and examine every thing, and Whose chambers are in the air.

21. Whose throne is ineffable, and Whose glory is unspeakable; around Whom the multitude of the hosts of angels stand to serve Thee with trembling,

22. և հրամանաւ նորա և բանիւ զոգիս ի հուր դարձուցանէ.

23. որոյ բանն անշարժ և հզօր, զամենայն յօրինէ ըստ իւրաքանչիւր կարգի, որոյ հրամանն ստատիկ, և կարգն ահաւոր, որոյ հայելն ցամաքեցուցանէ զանդունդս, և բանն սպառնալեաց՝ պատառէ զլերինս. զամենայն զոր կամի յոչընչէ ստեղծու, և զեղեալն զօրութեամբ փոխէ. որոյ ճշմարտութիւն վկայէ։

24. Լուր ձայնի ծառայի քո, և ունկնդիր խընդրուածոց պաշտօնէի քում, անսա՛ բանից իմոց.

25. մինչդեռ կենդանիս եմ խօսեցայց.

26. մի՛ հայիր ի գլորումն. որք ուխտին կամս պահել զհրամանս քո, յաղթեալ են ի խորհրդոց չարին. այլ ողորմեաց իբրև բարերար և փրկիչ. և խնայեա՛ և հաստատեա՛ իբրև ըղղարմանիչ, որ դու միայն ես առանց մեղաց. այո՛ խնդրեմ ի քէն մի՛ հայիր յանցանս ժողովրդեան քո, այլ որք ուղիղն ծառայեցին քեզ ճշմարտութեամբ.

27. խնայեա՛, մի՛ հատուցաներ ըստ գործս իւրեանց անօրինաց, այլ վասն այնոցիկ որք երկիւղիւ պահեցին զուխտ քո՝ խնայեա՛.

22. and Whose command and word changes the spirits into fire.

23. Whose Word, sure and mighty, fashions every thing according to its order; Whose look dries up the depths and Whose threatening word causes the earth to cleave asunder; Who createst whatsoever Thou pleasest out of nothing, and through Thy power transformest that which exists; Whose truth bears witness.

24. Hear the voice of Thy servant, and give ear to the petition of Thy minister, listen to my words,

25. for so long as I live I will speak.

26. Look not upon the sins of them that are willing to keep Thy commandments, but are overcome by the inspirations of the evil one; but have mercy as a Benefactor and a Saviour, and as a Guardian spare and restore them, for Thou only art without sin. Truly I beseech Thee, look not upon the transgressions of Thy people, but on them that have served Thee rightly in truth.

27. Be merciful, do not reward them according to their ungodly doings, but be merciful to them that kept Thy *covenants* with fear.

28. և մի՛ ածեր զմտաւ վասն այնոցիկ՝ որք գնա-
ցին չարութեամբ առաջի քո. այլ յիշեա՛ որք
կամօք զերկեղ քո ծանեան,

29. և մի՛ կամիր կորուսանել՝ որք զբարուն խուժանց
անասնոց նմանեցին, այլ հայեա՛ց զթութեամբ
ի ծառայս քո՝ որ ի փառս քո յուսացեալ են։

31. Զի մեք և որ յառաջ քան զմեզ արժանի մա-
հու կամաց գործեցաք, դու Տէր մարդասէր,
վասն մեր մեղաւորաց երկայնամիտ կոչեցար,

32. զի թէպէտ և մեք ընդ որպիսի բարւոք գոր-
ծովք էաք, և ո՛չինչ ըստ կամաց քոց արա-
րաք, այլ զհետ մարմնոյ պղծութեան գնացաք.
դու զթասցիս ողորմել. յայնժամ կոչեսջիր
ողորմած.

33. քանզի սրբովք քովք կամօք գործեցին սրբու-
թեամբ, ո՛չ են կարօտ ողորմութեան. զի ի-
րեանց գործոց ունին զվարձս հատուցմանն։

34. Զի՞նչ եմք մեք մարդիկ, զի բարկասցիս մեզ
ստուգութեամբ։

35. Ո՛չ ոք է ի վերայ երկրի ծնեալ՝ որ ոչ մեղաւ։

36. Յայսմ ծանիցի քո զթութիւնդ, յորժամ ո-

28. And regard not the doings of them that have walked wickedly before Thee, but remember them that have willingly known Thy fear.

29. Let it not be Thy will to destroy them that lived like beasts, but look with clemency upon Thy servants who trust in Thy glory.

31. For we, and they that lived before us, have willingly committed sins that deserve death; but Thou, Lord, that lovest man, because of us sinners art called longsuffering;

32. and although we were bound to do good works, we did nothing according to Thy will, but we walked after the uncleanness of the flesh. But do Thou have pity and be moved to compassion: then shalt Thou be called merciful;

33. for they that have done good works through Thy holy will, need not mercy, for they are rewarded for their own deeds.

34. What are we men that Thou shouldst truly grow angry against us?

35. there is no man born on earth that has not sinned.

36. In this Thy clemency shall be declared,

ցուս։

3. Իմացայ այսուհետեւ եթէ ճշմարիտ է օրինակդ. և ասացի թէ ուղիղ է.

4. և սկսայ ասել ընդ միտս իմ. Ո՞վ անձն իմ, վայելեա որպէս և կամիս. և ցածո՛ զմիտս երկիր՝ զի լուիցես,

5. և երթիցես ուր ո՛չ կամիցիս, զի ո՛չ եթէ քեզ տուեալ է կամ պատրաստեալ՝ բարիքն վայելչութեան. բայց զայս միայն սակաւ ժամանակս կենաց։

6. Եւ եղի ի միտ դարձեալ ասել բանս ինչ առաջի բարձրելոյն, եթէ որպէս ասացէ մեզ սերմանիս արդեանց, յորում լինիցի մեզ պըտուղ. և կամ որպէս բերիցէ ամենայն տեղի ապականեալ՝ արդիւնս բարեաց գործոց՝ և ապրեցէ, թէպէտ և ոչ տայցէ։

7. Գործ եմք ձեռաց նորա, և վասն այնորիկ արժանի եմք ողորմութեան նորա,

8. զի ատտ կենդանացուցանէ զմեզ. յայտ է յորոց յարդանդին ստեղծու հանապազ զմարդն. և տայ կենդանութիւն և կերակուր, նոյնպէս և անտախտութեամբ ազգի ազգի սերմանցն գինւով և ձիթով, հրով և ջրով, ինն ամսեայ ժա-

double their number of worthless ones; wouldst thou not sit down and choose thee the precious, and throw away the worthless?

3. Then I understood that the simile was right, and said that it was so.

4. And I began to speak to mine own self: O my soul, enjoy as thou pleasest, and incline thy mind to listen

5. and go where thou pleasest not, for are not the good things given to thee and prepared, that thou shouldst enjoy them only for a short time in this life?

6. And again I purposed in my mind to speak before the Most High — saying, How should He give us seed that may bear fruit to us; or how can any infected place produce good works and be saved, even if it should not produce them[1]. —

7. We are the workmanship of His hands, wherefore we deserve His mercy;

8. for He gives us life in this world. It is evident that He always creates man in the womb, and gives him life and food. Likewise by supplying divers kinds of seeds, and of wine and oil,

1. All this passage is unintelligible in the armen. text.

մանակաւ ի բնութեան յարգանդի մօրն ծնանի
զմանուկն, իմաստութեամբ մատակարարէ նմա

9. և զզուշութեամբ պահէ զնա. և յորժամ հա-
տուցանէ և տայ ի ժամանակի իւրում զաղայն,
10. զոր նա հրամայեաց ծնանել, ի դիել զկաթն

11. մինչեւ ցժամանակ մի. և յետ այնորիկ վարել
նմա իւրով իմաստութեամբ, և կերակրել բե-
րովք պտղոյ իւրոյ.

12. և խրատէ զնա իւրովք օրինակօք. և առ սա-
կաւ սակաւ աճեցուցանել ի նմա զիմաստու-
թիւն և զգիտութիւն ամենայն չարեաց և բա-
րեաց, և որ չեն նոյնպէս.

13. և յետ այսր ամենայնի մեռուցանէ զնա. այն-
պէս ունի իշխանութիւն ի վերայ գործոց իւրոց.

14. իսկ ապա թէ կորուսցէ զնա յայնչափ ժամա-
նակս ստեղծեալ և ծնեալ աշխատութեամբ և
ցաւօք և վաստակօք, սնուցեալ, և խրատեալ
դիւրին կարգօք՝ զի՞նչ օգուտ իցէ։

15. Եւ մինչդեռ զայս խորհէի, բացի զբերան իմ
և սկսայ աղաչել զբարձրեալն՝ և ասէի. Տէր
Աստուած, իբրեւ զԱստուած քում գործոց ա-

of fire and water, in nine months of
time He creates the child in the
mother's womb, and skilfully main-
tains him,
9. and carefully preserves him; and when
the child is grown and in his time
10. according as He commands, he is
brought forth, he has to suck milk
11. for a certain time, and after it to
make use of his own intelligence, and
to feed his own self with the fruits of
his own growing.
12. And He warns him with his own
example, and by degrees causes to grow
in him wisdom and knowledge of all
that is evil or good, and of what is
not so.
13. And after all this He causes him to
die, for He has such a right over His
own workmanship.
14. If therefore He shall destroy him that
He has created and brought forth after
so much time, with labour and pain
and suffering, and had him nourished
and warned with easy rules, what
profit is there in it?
15. And while I was meditating this, I
opened my mouth and began to pray
to the Most High, saying: Lord God, as

ղորմեա՛, և քում արարածոց. և օգնական լեր քում ստացուածոց, և աւելի ևս քում ժո-ղովրդեանն. վասն որոյ ես սգամս, և ժառան-գութեան քում, վասն որոյ ես արտմեալ եմ.

16. *և ազգիս Իսրայիլի, վասն որոյ ես սգամ, և զաւակի Աբրահամու, վասն որոյ ես խռովեալ եմ. հայիս ի մեզ. և հաշուես զմեզ, և զյան-ցանս մեր.*

18. *զի լուայ ես զանխնայութիւն մեծ, զոր առ յապայն լինելոց իցէ.*
19. *վասն այնորիկ արարիչ ամենայնի երկայնա-միտ բարձրեալ՝ լուր ձայնի իմում, և ունկնդիր բանից իմոց զոր խօսիմս առաջի քո, յաղօթս կալ առաջի քո։*

ԱՂՕԹՔ ՄԱՐԳԱՐԷԻՆ ԵԶՐԱՅ

20. *Որ բնակեալդ ես յաւիտեան, որոյ աչք զամե-նայն ինչ հաւաստեաւ տեսանեն և քննեն, և վերնայարկք իւր յօդս.*
21. *որոյ աթոռ անճառ, և փառք անպատում. զօ-րով շուրջ կան բազմութիւնք զօրաց հրեշտա-կաց՝ երկիւղիւ պաշտել,*

God have mercy upon Thy workmanship and Thy creatures, and be of help to Thine own possession, and yet more to Thy people, for whom I mourn, and to Thine inheritance, for whose sake I am grieved;

16. and to the children of Israel for whom I lament, and to the seed of Abraham for whom I am troubled; Thou lookest upon us, and numberest us and our transgressions.

18. For I have heard the great cruelty that shall be done in the future.

19. Therefore Thou Creator of all things, longsuffering and most high, hear my voice, and give ear to my sayings, while I am in prayer before Thee.

PRAYER OF THE PROPHET ESDRAS

20. Thou that abidest for ever, Whose eyes clearly behold and examine every thing, and Whose chambers are in the air.

21. Whose throne is ineffable, and Whose glory is unspeakable; around Whom the multitude of the hosts of angels stand to serve Thee with trembling,

22. և հրամանաւ նորա և բանիւ զօգիս ի հուր դարձուցանէ.

23. որոյ բանն անշարժ և հզօր, զամենայն յօրինէ ըստ իւրաքանչիւր կարգի, որոյ հրամանն սաստիկ, և կարգն ահաւոր, որոյ հայեցն ցամաքեցուցանէ զանդունդս, և բանն սպառնալեաց՝ պատառէ զերկիր. զամենայն զոր կամի յոչընչէ ստեղծու, և զեղեալն զօրութեամբ փոխէ. որոյ ճշմարտութիւն վկայէ։

24. Լո՛ւր ձայնի ծառայի քո, և ունկնդիր լեր խընդրուածոց պաշտօնէի քում, անսա՛ բանից իմոց.

25. մինչդեռ կենդանիս եմ խօսեցայց.

26. մի՛ հայիր ի գլորումն. որք ունին կամս պահել զհրամանս քո, յաղթեալ են ի խորհրդոց չարին. այլ ողորմեաց իբրեւ բարերար և փրկիչ. և խնայեա՛ և հաստատեա՛ իբրեւ ըզգարմանիչ, որ դու միայն ես առանց մեղաց. այո՛ խնդրեմ ի քէն մի՛ հայիր յանցանս ժողովրդեան քո, այլ որք ուղիղն ծառայեցին քեզ ճշմարտութեամբ.

27. խնայեա՛, մի՛ հատուցաներ ըստ գործս իւրեանց անօրինաց, այլ վասն այնոցիկ որք երկիւղիւ պահեցին զուխտ քո՝ խնայեա՛.

22. and Whose command and word changes the spirits into fire.

23. Whose Word, sure and mighty, fashions every thing according to its order; Whose look dries up the depths and Whose threatening word causes the earth to cleave asunder; Who createst whatsoever Thou pleasest out of nothing, and through Thy power transformest that which exists; Whose truth bears witness.

24. Hear the voice of Thy servant, and give ear to the petition of Thy minister, listen to my words,

25. for so long as I live I will speak.

26. Look not upon the sins of them that are willing to keep Thy commandments, but are overcome by the inspirations of the evil one; but have mercy as a Benefactor and a Saviour, and as a Guardian spare and restore them, for Thou only art without sin. Truly I beseech Thee, look not upon the transgressions of Thy people, but on them that have served Thee rightly in truth.

27. Be merciful, do not reward them according to their ungodly doings, but be merciful to them that kept Thy *covenants* with fear.

28. և մի՛ անձեր զմտաւ վասն այնոցիկ՝ ոյք գնացին չարութեամբ առաջի քո. այլ յիշեա՛ որք կամօք զերկեղ քո ծանեան,

29. և մի՛ կամիր կորուսանել՝ որք զբարոն իւրեանց անասնոց նմանեցին, այլ հայեա՛ց գթութեամբ ի ծառայս քո՝ որ ի փառս քո յուսացեալ են։

31. Զի մեք և որ յառաջ քան զմեզ արժանի մահու կամաց գործեցաք, դու Տէր մարդասէր, վասն մեր մեղաւորաց երկայնամիտ կոչեցար,

32. զի թէպէտ և մեք ընդ որպիսի բարւոք գործովք էաք, և ո՛չինչ ըստ կամաց քոց արարաք, այլ զհետ մարմնոյ պղծութեան գնացաք. դու գթացիս ողորմել. յայնժամ կոչեսջիր ողորմած.

33. քանզի սրբովք քովք կամօք գործեցին արդարութեամբ, ո՛չ են կարօտ ողորմութեան. զի իւրեանց գործոց ունին զվարձս հատուցմանն։

34. Զի՞նչ իմք մեք մարդիկ, զի բարկացիս մեզ սաստկութեամբ։

35. Ո՛չ ոք է ի վերայ երկրի ծնեալ՝ որ ոչ մեղաւ։

36. Յայսմ ծանիցի քո գթութիւնդ, յորժամ ո-

28. And regard not the doings of them that have walked wickedly before Thee, but remember them that have willingly known Thy fear.

29. Let it not be Thy will to destroy them that lived like beasts, but look with clemency upon Thy servants who trust in Thy glory.

31. For we, and they that lived before us, have willingly committed sins that deserve death; but Thou, Lord, that lovest man, because of us sinners art called longsuffering;

32. and although we were bound to do good works, we did nothing according to Thy will, but we walked after the uncleanness of the flesh. But do Thou have pity and be moved to compassion: then shalt Thou be called merciful;

33. for they that have done good works through Thy holy will, need not mercy, for they are rewarded for their own deeds.

34. What are we men that Thou shouldst truly grow angry against us?

35. there is no man born on earth that has not sinned.

36. In this Thy clemency shall be declared,

զորմեացիս և ներեացես մեզ. և թողցես զամ֊
բարշտութիւնս մեր, որք ո՛չ ունին զհիւթ բա֊
րեաց գործոց։

37. Եւ պատասխանի ետ Տէր, և ասէ ցիս. Եթէ
դառնալով դարձցին առ իս մեղաւորք յամե֊
նայն սրտէ իւրեանց,
38. ո՛չ խորհեցայց ըստ առաջին մեղաց նոցա հա֊
տուցանել. այլ ի վախճան ելից հոգւոց նոցա,
որպէս գտից՝ և դատեցայց. և այնպէս ուրախ
եղէց ի նոսա, որ դառնան ի բարի գործս.

39. որպէս ուրախ իցեմ յարդարս իմ։
41. Նմանեցո՛ զիս միամիտ մշակի. որպէս մշակ
վարէ անկէ՝ որչափ և կամի և յօժարէ. և
ըստ ժամանակի իւրաքանչիւր խնամ տանի,
որպէս պարտ է. թէպէտ լինիցի ի նոցանէ
ումեք տկարանալ և մերձենալ յապականու֊
թիւն, որոց ի դէպ զհոգաբարձութիւն առնէ.
և եթէ հոգաբարձութեամբն յաղթէ, ուրախու֊
թեամբ ուրախ լինի. զի որ տկարանայն կա֊
մէր՝ զօրացաւ. ապա թէ ո՛չ ինչ օգտիցի ի
դէպ ժամանակի, հոգաբարձութիւն ի բաց ե֊
ղիցի լի տրտմութեամբ. այսպէս եղիցին ի
վերայ երկրի, երկայնամիտ լինիցի ի վերայ
նոցա բարձրեալն. զի թէ զղջասցին ընդ այն
զոր անօրինեցանն, գործեցին զբարիս. ապա

when moved to pity Thou shalt forgive us, and shalt pardon our iniquities; for we have not the resource of good works.

37. The Lord answered and said unto me: If the sinners repent and turn unto Me with all their heart,

38. I will not consider and render to them according to their previous sins; but I will judge them according as I shall find them after they have given up their souls. And so I shall rejoice over them that come back to good works,

39. as I rejoice over My righteous ones.

41. Consider me to be like a single-minded husbandman; as a husbandman sows and plants as much as he wishes and as pleases him, and according to the season he takes care of each thing, as it needs; and in case among what is sown or planted something should grow weak and be near to die, he takes care of it with proper means; and if he succeeds in his watchful care he is filled with great joy for having strengthened what was weak: and as in case he should not see any profit, he becomes grieved

թէ ո՛չ՝ տանջեսցին։

42. Պատասխանի ետու և ասեմ. Որովհետև միանգամ ներեցեր ինձ խօսել առաջի քո, աղաչեմ զքեզ առա՛ ինձ ծառայի քում.
43. սերմանիք մշակին, եթէ ոչ առցեն չափով զանձրևն չորանայ,
44. նոյնպէս և մարդ որում դու ո՛չ ողորմեսցիս՝ ո՛չ կարէ ապրել.
45. վասն այսորիկ խնայեա՛ Տէր ի ժողովուրդ քո, և ողորմեա՛ց ժառանգութեան քում, քոց ստացուածոց և գործոց ձեռաց քոց ողորմեսցիս։

46. Ետ պատասխանի և ասէ ցիս.
50. Թշուառութեամբ թշուառասցին մարդիկ՝ որ բնակեալն են յայսմ աշխարհի. փոխանակ զի բազում ամբարշտութեամբ գնացին. և վասն հանդերձեալ ժամանակին ո՛չ գտաւ ի նոսա ումեք գիտութիւն,
51. այլ դու վասն քո աճ զմտաւ, և վասն փառացն որ քեզ մնայ՝ հոգա՛.
52. զի բաց կայ քեզ ճշմարիտ դրախտն, և տընկեալ ծառն ճշմարիտ դրախտին. և պատրաստեալ են կեանքն՝ հանդերձեալ փափկութեանն. շինեալ է քաղաքն, յօրինեալ է հանգիստն,

and gives up his care; the same shall
take place on earth. The Most High
shall be longsuffering unto sinners, so
that they may repent for having sin-
ned, and that they may do well, else
they shall be punished.
42. I answered and said: Whereas Thou
hast allowed me to speak before Thee,
I beseech Thee, tell me, Thy servant,
43. should the husbandman's seed not
receive rain in due measure it withers;
44. likewise man, shouldest Thou not be
merciful to him, he cannot live.
45. Wherefore, Lord, spare Thy people,
and have mercy upon Thine inherit-
ance; have mercy upon Thy creatures
and the work of Thy hands.
46. He answered and said unto me:
50. Many grievous miseries shall befall the
men that dwell in this world: be-
cause they walked in great ungod-
liness, and no one took care to know
of the time to come.
51. But consider thou for thyself, and
mind thee of the glory that waits thee,
52. for unto thee the true paradise is
opened, and the tree of the true para-
dise is planted, and the life of
delight to come is prepared: the city

պածուճեալ է բարութիւնն, կնքեալ է ի ձէնջ

53. Հիւանդութիւնն, խափանեալ է ի ձէնջ մահ, յամօթ եղեն դժոխք. հալածեալ է ի ձէնջ ապականութիւն.

54. անջատեալ է ի ձէնջ ամենայն աշխատութիւն. յայտնեալ են ձեզ գանձք անմահութեան։

55. Մի՛ եւս աղաչեր վասն կորստեան ժողովրդեանն,

59. զի որպէս ձեզ պատրաստեալ է՝ որպէս վերագոյնն ասացի, նոյնպէս և նոցա պապակումն հանդերձեալ են և տանջանքն։

60. Ես արարի զմարդն զի պահեսցէ զհրամանս իմ, և խորշեցի ի մահուանէն յաւիտենից. նոքա յամենայն ժամու հանապազ դառնացուցին զիս,

61. վասն այսորիկ դատաստան իմ հաստատուն է։ Եւ խօսեցայ ընդ Տեառն և ասացի. Աղաչեմ զքեզ Տէր՝ խօսեաց ընդ Թշուառական ժողովրդեանն. զի լուիցեն ի քէն՝ և հաւատասցեն. երկիցեն և դարձցին՝ և մի՛ կորիցեն. այլ ապրեսցին. զի եթէ այլ ոք խօսեսցի, թերեւս ոչ հաւատասցեն յայսմ ի մարդկանէ։ Ետ պատասխանի Տէր և ասէ. Ես յամենայն ժամ ծառայից իմոց որ հաճոյ են ինձ՝ երեւեցուցի զանձն իմ, և խօսեցայ ընդ արժանիս իմ. իսկ այլոցն ի ձեռն մարդկան ծանուցի

is builded, rest is ready, goodness is adorned,
53. illness is sealed up from you, death is vanquisht among you, hell is confounded, corruption is driven away from you,
54. all trouble is withdrawn, and the treasures of immortality are shewed to you.
55. Therefore pray no more for the people that perish,
59. for as the things aforesaid are prepared for you, likewise for them are prepared thirst and pain.
60. I did create men that they should keep My commandments, and avoid everlasting death; but they alway, nay, continually offended Me.
61. Wherefore My judgment is unchangeable. — Then I spake to the Lord and said: I beseech Thee, Lord, speak to the wretched people, that they should hear Thee and that they should believe, that they should fear and repent and not perish, but be saved. For should any other of men speak, peradventure they would not believe. — The Lord answered and said: I alway shewed Myself to My servants who

գիս. Ես եմ Տէր որ քննեմ զսիրտս և զերի-կամունս, և ճանաչեմ զմարդն. որ յառաջ քան զհլանելն նորա յորովայնէ. Ես գիտեմ՝ եթէ խօսեցայց ընդ նմա յանգիման՝ նոքա ոչ հնազանդեսցին, այլ առաւել ևս ըս-տամբակեսցին ստամբակելով։ Ետու պատաս-խանի Տեառն և ասեմ. Խնդրեմ ի քէն բարձրեալ, ընդէ՞ր ո՛չ տուար մեզ այնպիսի սիրտ, զի գիտասցուք միայն զբարի, և զայն միայն արասցուք, և նմա միայն ցանկասցուք, և զնա միայն գիտել քաղցր. այլ յորժամ տուաք զչարին գիտութիւնն՝ ընդ այն կամիմք զոր դուն առնես. ընդէ՞ր իսկ բնաւ ստեղծեր զմարդն, զի զայն ունիցիմք և նովաւ մեղան-չիցեմք։ Ետ պատասխանի ինձ Տէր, և ասէ. Ես արարի զմարդն զի մի՛ կորիցէ, այլ զի զայս կեանս պատուով կեցցէ. և զայն կեանս ժառանգեսցէ, և հանգոյն հրեշտակաց իմոց ետու նմա զիմաստութիւն, գիտել եթէ զի՞նչ է բարին, կամ զի՞նչ է չարն. և պատուեցի զնա, և ետու նմա զիշխանութիւն առնել զոր և կամիցի. և հնազանդ արարի նմա զամե-նայն որ ի ներքոյ երկնից, զի իշխեսցէ նոցա. ետու օրէնս և պատուիրանս զի աստ մար-թասցեն կեալ, և կամ որպէս զանմահ բա-րիոն ստասցին։ Իսկ նա զայնպիսի իշխանու-թիւն յինէ՞ն առ. զոր բարւոք ստեղծեալ էր՝ ոչ բարւոք ի կիր արկ՝ և մեղաւ. ո՛չ եթէ յոռի ինչ ստեղծի, այլ զամենայն զոր արարի

pleased Me, and spake to them that are worthy. But to others I revealed Myself through men. I am the Lord that tries the hearts and the reins, and knows man ere he comes forth from the womb. I know that if I speak to them face to face, they will not obey, but will become so much the more reluctant. — I answered the Lord and said: I beseech Thee, Most High; wherefore was not given to us such a heart that we should know only that which is good, and that we should do only that, and should only long for it, and that it should be agreeable to us only to know it; but on the contrary when we got the knowledge of evil, we desired that which Thou hatest? Why didst Thou create man that he should have that knowledge and should sin with it? — The Lord answered me and said: I have created man that he should not perish, but that he should live this life with honour and should inherit the other one. And like as to my angels, I gave to him wisdom, that he should know what is good and what is evil. And I honoured him and gave him

բարի յոյժ, իւրաքանչիւր որ եղեն՝ ի պէտս իւրեանց եղեն. զի որպէս եղեւ երկաթ, ո՛չ զի սպանցէ, այլ զի զերկիր գործիցէ, և ի պէտս մարդկան եղիցի. իսկ մարդիկ ոչ յար ստեղծան ի նմին կացին, այլ որ ոչն գործեցաւ բարւոք՝ յայն ձեռնամուխ եղեն. նոյնպէս և զայլ ինչ բարւոք եղեալ՝ ի չար փոխեցին։ Ոչ այսուհետեւ որ բարւոքն ստեղծիցէ պատճառք, այլ որ ոչն վայելեաց բարւոք՝ Թշնամանեաց զարարիչն նոցունց. վասն այնորիկ կան մնան նոցա տանջանքն. զի որք յինէն եղեալքն իցեն՝ ամենեցուն պարտ է նոքօք առաջնորդեալ գիտասցեն զիս. նա և որ ոչն վայելեաց ի նոցանէն ծանեաւ զիս. դադարեա՛ այսուհետեւ, և մի՛ ինչ հոգար վասն նոցա։

the faculty to do what he pleased. And I submitted to his obedience all that are under heaven, that he should command them. I gave him a Law and commandments, that he should be able to live here, and that he might obtain the good things that are immortal. Nevertheless he, who had received from Me such a faculty which I had created for good, did not make a good use of it, but he sinned. Not that I had created any thing bad, for all I have made was very good; and every thing that was done, was done for its own purpose, like the iron, which was made not for the purpose of killing, but for tilling the ground, and for to be used by man for his wants. Nevertheless men did remain in the condition for which they were created, but they undertook such things as were not good. In like manner they changed into evil what was made for good. Therefore in this case the cause is not He that has created things good, but they who have not made a good use of them, and who have offended their Creator, wherefore punishment waits

63. Եսու պատասխանի և ասեմ. Խնդրեմ ի քէն Տէր՝ ո՛չ պահես զոխս, ո՛չ ունիս ժոյժ անձին իմ չհարցանել զքեզ. վասն այսորիկ լ՛ւր ծառայի քում. վասն այսորիկ յանձախեցեր ինձ զբազմութիւն նշանացն. և ո՛չ ասացեր ինձ՝ թէ ե՛րբ իցէ կամ յորում ժամու։

ԳԼՈՒԽ Թ.

1. Եւ պատասխանի և ասէ ցիս Տէր. չափելով նշանակեա՛ դու զգալուստ նշանացն, և իցէ՝ յորժամ տեսցես եթէ մերձ իցէ ամենայն առ ի կատարել.
2. յայնժամ իմասջիր զկատարածն. պա՛րտ է նախ լինել որ տեսցան նշանքն, և այնպէս գալ կատարածին։

3. Եղիցի ի մերձենալ ժամանակին՝ խռովութիւն ժողովրդոց, շարժմունք տեղեաց հեթանոսաց, նեղութիւն առաջնորդաց, տատանումն ազգաց,

for them. For every one in order to
know Me must take for his guide
the things that have been made by
Me; and even they that have not
enjoyed them have known Me. There-
fore leave off and care not about them.
63. I answered and said: I beseech Thee,
Lord, who keepest not anger; I cannot
help asking Thee. Therefore hear Thy
servant; wherefore hast Thou shewed
me the multitude of the wonders, and
hast not told me when and at what
time the end shall take place?

CHAPTER IX.

1. And the Lord answered and said unto
me: Measure then and note the signs
that are coming; and when thou seest
that they are all nearly fulfilled,
2. then shalt thou understand that the End
cometh. First must the signs foretold
be fulfilled, and then shall the End
come.
3. When the time shall draw near, then
shall take place disquietude of the
peoples, earthquakes in the lands of

հալածանք քահանայից, խստարութիւն սուրբ հաւատոց, և երկմտութիւն ժողովրդեանն. չփոթ հեթանոսաց, նեղութիւն քաղաքի, բորբոքումն հրոյ ի տեղիս տեղիս. սատանութիւն բազում. սրոշումն ազգի ազգի քաղաքաց և գիւղից, ատաւելութիւնք մոլորութեանց յայսոց պղծոց. յայնժամ իմասցիս եթէ մերձ է վախճան։

8. Եւ որ յայնժամ գտցի ինձ արժանի, նա ապրեսցի և տեսցէ զփրկութիւն իմ. և զերկիր նոր, և զսահմանս իմ, զոր սրբեցի յառաջ քան զյաւիտեանս։

9. Եւ յայնժամ տեսցեն արհամարհօղք, և կոծեսցին և զարմասցին, որ այժմ տեսանեն զճանապարհս իմ. վասն այնորիկ կայ և մնայ նոցա պատրաստեալ պատասատանն. փոխանակ զի ոչ ծանեան զերախտիս օրինացն իմոց, պահել զամենայն որ ի նմա գրեալն է։

13. Բայց դու մի խառներ զքեզ ընդ այնպիսիսն, զոր բոց հրոյն այրելոց է։
14. Եսու պատասխանի և ասեմ.
15. Տէր, բազում անգամ ասացի եթէ բազումք

the Gentiles, perfidy of leaders. wavering of saints, persecution of priests, errors in the holy faith. and distrust in the people; disturbance among the Gentiles, distress in the cities, conflagrations in divers places; frequent perturbations, all kinds of divisions in towns and in villages, diffusion of errors caused by the impure spirits; then shalt thou understand that the End draws near.

8. And whosoever at that time shall be found worthy of Me, he shall be preserved and shall see My salvation, and the new land, and My borders, which I have sanctified from the beginning of all eternity.

9. And then they, who now see and despise My ways, shall see, and lament, and be amazed; and therefore the judgment is prepared and waits for them; because they did not understand the benefits of My Law. and they did not care to keep all that is written therein.

13. But thou, mingle not thyself with such as shall be burnt by the fire.

14. I answered and said:

15. Lord, many times I have said that

են կորուսեալք, և սակաւք են ապրեալք, և նոքա բազում աշխատութեամբ. ո՞վ կարացէ զգուշութեամբ պատրաստել այնպէս, որպէս և քո օրէնքն հրամայեն։ Եւ պատասխանի Տէր և ասէ. Ո՛չինչ ի վեր քան զմարդն հրամայեցի, և ո՛չ անհնար. բայց ասեմ քեզ համառօտիւք, թէ որպէս դու կամիս պատուել ի ծառայէ քումմէ, զգոյն արա՛ և դու Աստուծոյ կենդանւոյ, և որ քեզ չար թուի՝ դու մի ընկերի քում առներ. և որպէս կամիս երախտաւոր լինել, եթէ սիրեսցես զնոյն և դու արասջիր. զի եթէ զայս կրել յեղբօրէ քումմէ քեզ թիւր թուեսցի, և դու նմա արասջիր. զի զձերդ ձեզ իսկ պատուիրեցի. զի որպէս և կամքն են, նոյնպէս և գործքն. և որպէս գործքն են նոյնպէս և վարձքն։ Կորիցէ անզգամն և անմիտ ազգ, և ապրեսցին պատուականքն և մտրգարիտքն. զի ոչ կամիմ ընդ բազմութիւն ամբարշտաց՝ որպէս փափագեմ սակաւուց և սրբոց. այսպէս եղիցի, և այս կացցէ, և այսպէս սահմանեալ է յինէն, և ո՛չինչ ի նոցանէն անցցէ մինչև եղիցի զատաստան. և վախճան բանից իմոց։

there are more of them which shall perish, than of them that shall be saved, and even they with much trouble. Who is able to prepare himself with such precautions as Thy Law commands? — The Lord answered and said: I did not command anything beyond man's power nor anything impossible, but I tell thee briefly; as thou art pleased to be honoured by thy servant, do thou also the same to the living God; and what thou knowest to be evil, do it not to thy neighbour. And as thou likest that others should be thankful and should love thee, do thou also the same to others. And if thou likest not to suffer ill treatment from thy brother, do not thou also the same to him; for this I have commanded you. Because according to the will is also the deed, and according to the deed is also the reward. The wicked and the foolish people shall perish, and the precious ones and the pearls shall be saved; for I have not so much pleasure with the return of the multitude of the ungodly, as much pleasure as I have in the small number of saints; thus

և զօրացոյց զիս, և դարձոյց զզարմանս իմ յիս։ Եւ պատուէր ետ ինձ և ասէ. Մի՛ երկնչիր և մի՛ դողար, զի գտեր մեծ շնորհս առաջի Աստուծոյ.

Եւ իբրև դադարեաց Տէր ի խօսելոյ ընդ իս, և տեսանէի զփառս բարձրելոյն բիւրապատիկ լուսաւորագոյն քան զարեգակն. յայնժամ դեռ ես ունէր զիս ահ և դողումն, յայնչափ ի փառացն զայր առ իս հրեշտակն որ յառաջնումն խօսեցաւ ընդ իս,

23. պահեա՛ դու այլևս աւուրս եւթն,
24. երթալ ի դաշտն ուր ո՛չ գուցէ տուն կամ յարկ, և ո՛չ այլ ինչ. բայց միայն ծաղիկք. և մի՛ ինչ ճաշակեսցես, և բայց միայն ի ծաղկանց դաշտին, ուր դուն իցես.

25. և խնդրեա՛ ի բարձրելոյն առանց ձանձրանալոյ. և յետ այնորիկ եկից ես առ քեզ։
26. Եւ գնացի ես ըստ բանի նորա ի դաշտ՝ ի տեղին որ անուանեալ կոչի Արդար. և նստայ անդ ի մէջ ծաղկացն, և ճաշակէի անտի, և լինէր ճաշակն նոցա ինձ ի քաղցրութիւն,

it shall be, and this shall remain
firm, and thus I have destined; and
nothing of them shall pass away until
the judgment shall take place. And
this is the end of My sayings. —

And when the Lord made an end
of speaking to me, I saw the glory
of the Most High much brighter
than the sun. And while I was in
great fear and trembling before such
immense glory, the angel that had
first spoken to me, came and strength-
ened me and brought me back from
mine astonishment. And he command-
ed me, saying: Fear not, and do not
tremble, because thou hast found great
grace before God;

23. Fast seven more days,
24. and thou shalt go into a field where
there is no house, nor shelter, nor any
other thing but flowers. And thou
shalt eat nothing, but only the flowers
of the field where thou shalt be;
25. and pray to the Most High without
fainting; then will I come to thee.
26. And I went as he commanded me into
the field, into the place which is
called Ardab, and there I sat among
the flowers, and I ate of them; and

և յազգումն, և ի կարողութիւն զօրութեան իմոյ։

27. Եւ եղև յետ աւուրց՝ մինչ բազմեալ կայի ես
ի վերայ խոտոյն, և դարձեալ խոռվէր յիս
սիրտ իմ որպէս զառաջինն.
28. և բացաւ բերան իմ և սկսայ խօսել առաջի
բարձրելոյն՝ և ասել.

29. Ո՛վ Տէր Աստուած՝ որ ամենայն հոգւոց ա-
րարիչ ես. յայտնելով յայտնեցար հարցն մե-
րոց յերկիրն յանապատ, յորժամ ելանէին
յԵգիպտոսէ անցանելով ընդ անապատն ան-
ջուր և անպտուղ. և ասացեր ցնոսա,

30. Թէ լուարո՛ւք որդիք Իսրայելի, և ունկնդիր լե-
րուք բանից իմոց զաւակդ Յակոբայ.

31. աՀաւասիկ ես սերմանեմ զօրէնս իմ. եթէ ա-
րասցէ պտուղ փառաւորեցայց ի ձեզ. իսկ
հարքն մեր ո՛չ պահեցին զօրէնս քո, վասն
այնորիկ կորեան։
36. Նոյնպէս և մեք որ ընկալաք զօրէնս քո՝ յան-
ցեաք և անօրինեցաք.

37. բայց օրէնքն քո ո՛չ կորեան. այլ մնացին ի
փառս իւրեանց։
38. Եւ մինչդեռ զայս ընդ իս խօսէի, Համբարձի
զաչս իմ և տեսի յաջմէ կողմանէ. և ահա

the meat of the same was agreeable
and satisfied me and gave me strength.
27. And it came to pass some few days
after, while I lay upon the grass, my
heart was vexed again like as before,
28. and my mouth was opened, and I
began to speak before the Most High,
and said:
29. O Lord God, Who art the Creator of
all souls; Thou didst shew Thyself to
our fathers in the wilderness, when
they went forth out of Egypt, and
went through the desert, where there
was neither water, nor fruit; and
Thou didst say to them:
30. Hearken unto Me, ye children of Israel,
and give ear to My words, ye seed
of Jacob;
31. behold, I sow my Law; if it shall bring
forth fruit, I shall be glorified in you.
But our fathers did not keep Thy Law,
wherefore they perished.
36: In like manner we also that have re-
ceived Thy Law, have transgressed and
become wicked;
37. but Thy Law did not perish, but it re-
mained in its own glory.
38. And while I was saying this within
myself, I lifted up mine eyes and, lo,

կին մի կոծէր և ցանէր և լայր մեծաբարբառ յոյժ, պատառեալ զհանդերձս իւր, և արկեալ մոխիր զգլխով իւրով.

39\. *և Թողուլ զառաջին զբանս իմ յորում էին, զմտաւ ածեալ զարմանալի, թէ յայսպիսում անզուգ կին մարդ երևեցաւ. դարձեալ ասա նա՝ ասէի ցնա,*

40\. *Թէ ընդէ՞ր լաս, ընդէ՛ր կոծիս զանձնապէս։ Եա պատասխանի և ասէ ցիս.*

41\. *Թո՛յլ տուր ինձ տէր՝ զի լացից զիս՝ և յաւելից յաշխարհել. զի յոյժ զանձնացեալ եմ յոգի իմ, և լի եմ տառապանօք։*

42\. *Եւ ասեմ ցնա. Զի՞ եղեւ, ասա՛ ինձ։ Եւ ասէ.*

43\. *Ամուլ եղէ ես աղախին քո, և ո՛չ ծնայ՝ զերեսուն ամ կեցեալ ընդ առն իմում.*

44\. *և ես հանապազ օ՛ր և ժամ յերեսուն յամա յայն խնդրէի ի բարձրելոյն ի տուէ և ի գիշերի,*

45\. *և եղեւ յետ երեսուն ամի, և լուաւ Աստուած աղախնոյ քում. և հայեցաւ ի տառապանս իմ, և ետ մեզ որդի. և ուրախ եղաք ի նա՝ ես*

I saw on the right side there was a woman, and she mourned and cut herself, and wept with a loud voice, and her clothes were rent, and she had ashes upon her head.

39. Then leaving my thoughts with which my mind was occupied, I began to consider and wonder, how in such a place a woman could appear, and turning to her, I said:

40. Wherefore weepest thou? and why art thou mourning so bitterly? — She answered and said unto me:

41. Let me, my lord, bewail myself, and continue my mourning. For I am sore vexed in my soul and am full of grief.

42. And I said to her: What has happened to thee? Tell me. — And she said:

43. I, thy handmaid, was barren and had no child, though thirty years I lived with my husband;

44. and during these thirty years, every day and every hour, alway did I make my prayer to the Most High, day and night.

45. And it came to pass after thirty years, God heard the voice of thy handmaid, and looked upon my affliction, and

և այր իմ, և ամենայն քաղաքակիցք իմ, և փառաւորեցաք զԱստուած.

46. և սնուցաք զնա աշխատութեամբ բազմաւ։

47. Եւ եղեւ յորժամ աճեաց և զարգացաւ, և կամեցաք առնուլ նմա կին, և արարաք օր ուրախութեան։

ԳԼՈՒԽ Թ.

1. Եւ եղեւ իբրեւ եկն որդին յառագաստ իւր, անկաւ և մեռաւ.

2. և անցուցաք զլոյսն, և յարուցաք փոխանակ մեծ ուրախութեանն սուգ անչափ, և յարեան ամենայն քաղաքակիցքն իմ վասն նորա մխիթարել զիս, և յետ բազում մխիթարելոյ զիս՝ դադարեցի մինչեւ ի վաղիւ անդր գիշերոյն։

3. Եւ եղեւ իբրեւ դադարեցին ամենեքեան ի մխիթարելոյ զիս, լռեցի և ես, և յարեայ գիշերի և փախեայ, և եկի այսր, որպէս տեսանես զիս յայսմ դաշտի,

gave us a son: and we rejoiced in him, I and my husband, and all my fellow-citizens, and we glorified God,

46. and we nourished him with great travail.

47. And it came to pass, when he came to years and increased in stature, we came to take him a wife and made a feast day.

CHAPTER X.

1. And it came to pass, that when the son entered into his wedding chamber, he fell down and died.
2. Then we put out the lights, and instead of great rejoicing we fell into bitter grief. And all my fellow-citizens rose up to comfort me for him; and after comforting me a great deal, I remained quiet until the second day at night.
3. And it came to pass when they all had ceased comforting me, I also remained silent. Then I rose up by night and fled, and came hither, as thou seest me, in this field,

4. զմտաւ ածեալ մի՛ եւս դառնալ ի քաղաքն, այլ աստէն դադարել. մի՛ ուտել և մի՛ ըմպել, այլ միշտ սգալ և պահել մինչև մեռայց։

5. Եւ թողեալ զբանս իմ յորում էին, ետու պատասխանի ցասմամբ՝ կնոջն և ասեմ.

6. Զոր խիմանասդ լաւ ինչ խիմանաս քան զամենայն կանայս. ո՛չ տեսանես զսուգս մեր,

7. որ եհաս ի վերայ Սիոնի, որ է մայր մեր ամենեցուն։ Հեծելով հեծէ Երուսաղէմ, և ըմբռնում է և տառապեալ յոյժ. և արդ ո՛չ սգաս առաւել յոյժ.

8. զի ամենեքեան ի տրտմութեան և ի զղջման և ի սուգ եմք, այլ տրտում ես վասն միոյ որդւոյ քո.

9. Հարց ցերկիր, և նա ասասցէ քեզ, թէ պարտ է նմա սգալ. զի այնչափ ծնեալ ի նմանէն բազմութիւն յապականութիւն դարձան։

11. Արդ ո՞ւմ արժան է սգալ. որ այնչափ բազմութիւն կորոյս, եթէ քեզ վասն միոյն ողբալ. եթէ ասասցես՝

4. with the purpose of going no more back into the city, but here to stay; and neither to eat, nor to drink, but to mourn continually and fast until I die.
5. Then I left my own thoughts and answered the woman in anger and said:
6. What thou feelest, feelest thou more than any woman; but seest thou not our mourning?
7. that which has happened unto Sion, which is the mother of us all? Jerusalem fills the air with sighing, and she is grieved and in great affliction. And now thou dost not mourn much more,
8. seeing that we all are in sorrow and repentance. and in mourning, but thou sorrowest for thy one son!
9. Ask the earth and she shall tell thee, that it is she which ought to mourn for such a great multitude, who were brought forth by her and have been destroyed.
11. Now who should mourn? She, that has lost so great a multitude, or thou who art grieved but for one? If thou shouldst say

12. եթէ ո՛չ է նման տրամութեան երկրին իմ սուգս, զի ես զպտուղ որովայնի իմոյ կորուսի զոր ցաւօք ծնայ.

13. իսկ երկիր ըստ ճանապարհաց իւրոց գնաց, մերմեցաւ և գնաց մօտաւոր սուգ նորա՝ որպէս և ելն. և ես քեզ ասացից,

14. թէ որպէս աշխատութեամբ ծնեալ է նոյնպէս և երկիր ետ զմարդն ի սկզբանէ արարչին իւրում։

15. Արդ այսուհետև կալ դու զանձին քո, և առաքինութեամբ համբերեա՛ վշտացն որ եղեն քեզ.
18. զի և քո որդին յարիցէ ի ժամանակի իւրում. և դու ընդ կանայս անուանեսցիս։

17. Դա՛րձ այսուհետև անդրէն ի քաղաք առ այր քո։ Եւ ասէ ցիս.
18. Ո՛չ արարից զայդ, և ո՛չ մտից ի քաղաք, այլ աստէն մեռայց։
19. Եւ յաւելի խօսել ընդ նմա և ասացի.
20. Մի՛ առնել զայդ իրս. այլ հաւանեաց վասն տրամութեան Սիոնի, և մխիթարեա՛ց վասն քաղաքին Երուսաղեմի։
21. Հայիս ապաքէն և ի նա, զի սրբութիւն մեր ապականեալ է, և սեղանն կործանեալ է.

12. that my lamentation is not like that
of the earth, for I have lost the fruit
of my womb which I brought forth
with pains;
13. but with the earth it is according to the
ways of the earth; her former mourning has left her and has gone as it
came. And I say to thee:
14. Like as thou hast brought forth with
trouble, likewise the earth, ever since
the beginning, has given man to his
Creator.
15. Now therefore, sit down in thine own
place, and bear with a good courage
the tribulations that have befallen thee;
18. for thy son also shall arise again in
his time, and thou shalt be praised
among women.
17. Return then to the city to thy husband. — And she said unto me:
18. I will not do that, and I will not go
to the city, but here will I die.
19. And I spake again to her and said:
20. Do not so, but agree by reason of
the grief of Sion, to be comforted
for the sake of the city of Jerusalem.
21. Look at her and see that our sanctuary lies in destruction, and the altar
is overthrown.

22. և օրհնութիւնքն զազարեալ են, և պարծանքն մեր քակտեալ են. և լոյս ճրագին անցեալ է. և տապանակն կտակարանաց մերոց ի գերութեան վարեալ է, և սրբութիւն մեր պղծեալ են. և անունն որ կոչեցեալ է ի վերայ մեր յայնմանէ օտարացեալ եմք. և ազատք մեր թշնամանեալ են, և քահանայք մեր լացեալ են, և ղեւտացիք մեր ի ծառայութիւն անկեալ են, և կանայք մեր բռնադատեցան. և հզօրք մեր ի պարտութիւն մատնեցան,

23. և քան զամենայն որ աւելի անարգեցաւ Սիոն, իբրեւ զանօթ անպիտան, և լուծաւ ի փառաց իւրոց, և մեք մատնեցաք ի ձեռս թշնամեաց մերոց։

24. Բայց դու թօթափեա՛ ի քէն զբազմութիւն տրտմութեանդ, և ի բա՛ց ընկեա՛ ի քէն զյաճախութիւն ցաւոցդ, զի հաշտեսցի ընդ քեզ հզօրն, և հանգուսցէ զքեզ ի ցաւոց քոց և ի վաստակոց։

25. Եւ եղեւ իբրեւ խօսէի ընդ նմա, զուարթանայրին երեսք նորա յոյժ, և տեսիլ նորա լինէր իբրեւ զփայլակն, և կերպարանք իւր այապիսի ահագին առ մերձաւորս իւր. և սիրտ իմ յոյժ զարհուրեալ էր, զմտաւ ածեալ ասէի՝ թէ զի՞նչ իցէ այս։

26. Եւ նա յանկարծակի մեծաւ բարբառով աղա-

22. the chanting of hymns has ceased,
our splendour is lost, and the light
of our lamp is put out; the ark of
our covenant is carried away into cap-
tivity, and our holy things are defiled,
and we are estranged from the name
by which we were called. Our freemen
are treated with ignominy, and our
Priests shed tears, and our Levites are
reduced to slavery. Our women are
violated; our warriors are discomfited,
23. and more than all it was Sion who
was contemned like a vile vessel, and
lost her glory, and we were delivered
up into the hands of our enemies.
24. Thou therefore, shake off thy great
grief, and put away from thee the
multitude of thy sorrows, that the
Mighty may again reconcile Himself
unto thee, and give thee rest from
thy sorrows and travails.
25. And it came to pass, while I was
talking with her, her face began to
shine exceedingly, and her counte-
nance became like lightning, and her
aspect became so terrific to those
about her that my heart was sore
afraid, and mused what this might be.
26. And she suddenly with a great voice

ղակեաց ահիւ, և ճչեաց առ ի շարժել երկրի ի ձայնէն. տեսանէի,

27. և ահա ո՛չ եւս երեւէր ինձ կինն, այլ քաղաք շինեալ ի հարուստ հիմանց. զարհուրէի՝ և աղաղակէի մեծաբարբառ և ասէի.

28. Ո՞ւր իցէ Ուրիէլ հրեշտակն որ յառաջնում աւուրն եկն առ իս, զի նա արար ինձ գալ յայս տեղի զարմանալեաց, և եղեն ինձ խնդրուածք իմ, և զվախճան ի թշնամանս յոյժ։

29. Եւ զայս մինչդեռ խօսէի, եկն հրեշտակն՝ և ետես զիս,

30. և ահա անկեալ դնէի իբրեւ զմեռեալ, և իմաստութիւն իմ եղծանէր. և կալաւ զաջոյ ձեռանէ իմմէ, և զօրացոյց զիս և հաստատեաց զիս ի վերայ ոտից իմոց, և ասէ ցիս.

31. Զի՞ եղեւ քեզ, ընդէ՞ր խռովեցար, և կամ ընդէ՞ր եղծաւ իմաստութիւն քո, և միտք սրտի քո։

32. Եւ ասացի, Թէ ընդէ՞ր թողեր զիս, զի ես արարի ըստ բանի քում, և ելի ի տեղիս յայս, և ահա տեսի որում ո՛չ կարեմ հասու լինել։ Եւ ասէ ցիս.

cried out fearfully, and screamed so as
to make the earth shake with her voice.
And I looked,
27. and, behold, the woman appeared unto
me no more; but behold there was a
city builded with large foundations.
Then I was afraid and cried out with
a loud voice, saying:
28. Where is Uriel, the angel who came
to me the first day? For he caused
me to come to this place of wonders,
and my prayer at the end was turned
into great scorn.
29. And as I was speaking thus, the angel
came and looked upon me,
30. and, lo, I lay like one dead, and was
deprived of my understanding. And
he took me by the right hand and
gave me strength, and set me upon
my feet, and said unto me:
31. What has happened to thee? Why art
thou so troubled, and why are thine
understanding and the thoughts of
thine heart disconcerted?
32. And I said: Why hast thou forsaken
me? For I did according to thy
words and came to this place; and,
behold, I have seen that which I am
not able to understand. — And he
said unto me:

33. Կաց իբրեւ զմարդ, և խօսեցայց ընդ քեզ։ Եւ ասացի.

34. Խօսեա՛ց Տէր, բայց միայն մի՛ թողուր զիս զի մի՛ ընդ վայր մեռայց.

35. տեսի՝ զոր ո՛չ էր տեսեալ, և լուայ՝ զոր ոչ գիտէի,

36. բայց միայն միաք իմ մոլորեալ են, և անձն իմ ապականեալ է.

37. արդ խնդրեմ ի քէն պատմեա՛ ծառայի քում, վասն սքանչելեացս այսոցիկ։ Եւ պատասխանի և ասէ ցիս.

38. Լո՛ւր ինձ՝ և ուսուցից քեզ. վասն որոյ երկընչիսդ, վասն այնորիկ բարձրեալն յայտնեաց քեզ զբազում խորհուրդս.

39. զի ետես զուղղութիւն քո, եթէ անձանձրոյթ տրտմեալ ես վասն ժողովրդեանն. և յոյժ սգաս ի վերայ Սիոնի.

40. այս իրք են։

41. Կինն որ երեւեցաւ քեզ փոքր մի յառաջագոյն, որ սգոյ էր. և սկսար մխիթարել զնա.

42. արդ այսուհետեւ ո՛չ եւս ի կերպարան կնոջ տեսցես, այլ երեւեցաւ քեզ քաղաք շինեալ.

45. և զի պատմէր քեզ վասն տրտմութեան որդւոյ իւրոյ. այս կինն այն Սիոն է՝ զոր տեսանէիր,

33. Stand up like a man and I will speak to thee. — And I said:
34. Speak, my Lord, but only forsake me not, lest I die in vain.
35. I have seen that which I had never seen, and heard that which I knew not.
36. But my mind is deceived, and my spirit is destroyed;
37. now I beseech Thee, speak to Thy servant concerning these wonders. — He answered me and said:
38. Hear me, and I will inform thee concerning that of which thou art afraid. The Most High has revealed to thee many secret things,
39. because He has seen thine uprightness, and how thou grievest continually for the people, and makest great mourning over Sion.
40. This is the meaning of the things:
41. The woman that appeared to thee a little before, and who was mourning, and whom thou didst begin to comfort,
42. and now seest her no more in the likeness of a woman, but instead of her there has appeared to thee a builded city;
45. and whereas she told thee of her grief for her son, this woman whom thou

զոր այժմ տեսանես քաղաք շինեալ. և զի ասացն ցքեզ, ամուլ եղէ ես ամս երեսուն, զի ամս բազումս ունէր յայսմ աշխարհի. և յորժամ եղեւն և շինեցաւ, մատեաւ ի նմա պատարագ.

46. և յետ այնորիկ շինեաց Սողոմոն զքաղաքն և զտաճարն, և մատոյց ի նմա պատարագս։ Ե՞րբ էր յորժամ ամուլն ծնաւ

47. աշխատութեամբ, այն բնակութիւն Երուսաղէմի էր.

48. և յորժամ ասաց ցքեզ, եթէ որդին իմ իբրեւ եմուտ յառագաստ իւր և մեռաւ, պատահէր տրամութիւն յոյժ, այն որ լինէր գլորումն Երուսաղէմի։

49. Տեսեր զի սգայր ի վերայ որդւոյն իւրոյ՝ և սկսար մխիթարել վասն տրամութեանցն որ հասեալ էին նմա.

50. իբրեւ ետես բարձրեալն եթէ յամենայն սրտէ հոգաս վասն նորա, եցոյց քեզ զլուսաւորութիւն փառաց նորա, և զգեղեցկութիւն վայելչութեան նորա.

51. վասն այսորիկ ասացի քեզ՝ զի մնասցես ի դաշտին ուր տունն շինէր.

sawest, is Sion, whom thou now seest
as a city builded. And whereas she
said to thee that she had been thirty
years barren; because there were a
great many years since she was in
this world; and when she was built,
then an offering was offered in her.
46. And thereafter Solomon builded the
city and the temple, and offered in it
offerings. And when, being barren, she
brought forth
47. with travail, that means the building
of Jerusalem;
48. and whereas she told thee that her
son coming into his wedding-chamber
died, which caused her great sorrow;
this meant the destruction of Jerusa-
lem.
49. And thou sawest her mourning for
her son, and didst begin to comfort
her for the sorrows that had befallen
her,
50. the Most High, having seen that thou
sufferedst from thy whole heart for
her, has shewed thee the brightness
of her glory, and the comeliness of
her beauty.
51. Therefore I bade thee remain in the
field where the house was going to
be built;

52. *զիտէի թէ բարձրեալն կամի ցուցանել քեզ զայս ամենայն,*

53. *և վասն այնորիկ ասացի քեզ գալ ի տեղիս յայս, ուր ոչ էր շինուած հիման.*

54. *ուր ոչ կարէր գործ շինուածոց մարդկան, ի տեղւոջն ուր ցուցանելոցն էր քեզ քաղաքն բարձրելոյ։*

55. *Բայց դու մի՛ երկնչիր, և մի՛ զարհուրեսցի սիրտ քո, այլ մուտ և տե՛ս զպայծառութիւն քաղաքին, և կամ զմեծութիւն շինուածոյն, որչափ ակն քո բաւական է տեսանել։*

56. *Եւ յետ այսորիկ լուիցես որչափ բաւական իցէ քո լսելիք ականջաց.*

57. *զի դու երանելի եղեր քան զբազումս. և հաճոյ եղեր բարձրելոյն որպէս սակաւք։*

58. *Մնա՛ դու աստ զվաղուեան գիշերն աստէն,*

59. *և ցուցից քեզ որչափ բարձրեալն ի տեսիլ երազոյ ցուցցէ քեզ՝ որ լինելոցն իցէ ի վերայ բնակչաց երկրի յաւուրս վախճանի։*

60. *Եւ մնի ի տուն զերկուս գիշերսն որպէս և հրամայեաց ինձ հրեշտակն Տեառն։*

52. for I knew that the Most High would shew all this unto thee,

53. and therefore I commanded thee to come into this place, where there was no foundation of any building.

54. For in the place wherein the city of the Most High was to be shewed to thee, the work of no man's building could stand.

55. But thou, fear not, nor let thy heart be affrighted, but go thy way into the city and see its splendour, and the greatness of the building, as much as thine eye is able to see.

56. And then shalt thou hear as much as thine ears may be able to hear;

57. for thou art blessed above many, and art in the number of the few who have pleased the Most High.

58. The day after to-morrow at night, wait at this place,

59. and I will explain to thee all that vision which the Most High shall shew thee in a dream, that which will come to them that dwell upon earth, in the last days.

60. So went I home for two nights, even as the angel of the Lord commanded me.

ԳԼՈՒԽ ԺԱ·

1. Եւ եղեւ յերկրորդում գիշերին, ահա ելանէր ի ծովէ արծուի, որոյ էին թեւքն երկոտասան, և գլուխք երեք.

2. և համբառնայր զթեւս իւր և թռչէր ընդ ամենայն երկիր, և ամենայն հողմք երկնից շընչէին՝ և առ նա ժողովէին։

3. Եւ տեսանէի ի թեւոցն նորա այլ թեւ բուսեալ, և այն լինէր փոքրիկ թեւս և մանունս.

4. իսկ գլուխք արծուոյն ի լռութեան կային, և միջին գլուխն՝ մեծ էր քան զայլսն, բայց սակայն և նա ի լռութեան դադարեալ էր ընդ նոսա.

5. և ահա համբառնայր զթեւս իւր տիրել երկրի և բնակչաց նորա։

6. Եւ տեսանէի որպէս հնազանդէր նմա ամենայն ինչ որ ի ներքոյ երկնից, և ոչ ոք ընդդէմ դառնայր նմա յարարածոց որ ի ներքոյ երկնից։

7. Եւ տեսանէի զի յառնէր արծուին և կայր ի վերայ ոտից իւրոց, և ասէր.

CHAPTER XI.

1. And it came to pass, in the second night, behold, there came up from the sea an eagle, which had twelve wings, and three heads;
2. and she spread her wings and took her flight over all the earth; and all the winds of heaven blew and gathered together unto her.
3. And I beheld, and out of her wings there grew other wings, and they became little wings and very small.
4. But the heads of the eagle were at rest, and the head in the midst was greater than the others, however it rested in silence with them.
5. And behold, she stretched forth her wings to reign over the earth and her inhabitants.
6. And I beheld how all things under heaven became subject unto her, and not one of the creatures under heaven rose against her.
7. And I beheld how the eagle rose upon her feet and said:

8. Միանգամայն զամենեսեան կամիցիք արթուն
կալ. այլ ի քուն մացէ իւրաքանչիւր ի տեղ-
ւոջ իւրում, և ի ժամանակի իւրում զարթիցէ,
9. և զլուխքն ի վախճան պահեսցին։
10. Եւ տեսի և ահա ոչ ելանէր բարբառ ի գլխոյ
նորա, այլ ի միջոյ մարմնոյ նորա։

11. Եւ թուեցի զաւելորդ թեւս նորա, և այն է
ութ։
12. Եւ տեսի յաջմէ կողմանէ նորա, զի կանգնէր
թեւ մի, և իշխէր ի վերայ ամենայն երկրի։

13. Եւ իբրեւ այն լինէր, հասանէր նմա վախճան.
զի ամենեւին մի՛ երեւեսցի տեղի նորա։ Եւ
երկրորդն յառնէր, և տիրէր, և ունէր զբա-
զում ժամանակս.
14. և յետ տիրելոյն հասանէր վախճան նորա, զի
կորիցէ իբրեւ զառաջինն։

15. Եւ լինէր բարբառ ընդ նմա և ասէր.
16. Լո՛ւր դու զաւետիս քո որ այնչափ ժամանակս
կալար զերկիր յառաջ քան զքո կորնչել.

17. ո՛չ ոք յետ քո կալցի յայնչափ ժամանակս
իբրեւ զքեզ, այլ ո՛չ զկէս քո։

18. Եւ յարեաւ երրորդն, և կալաւ զիշխանութիւն.
և կորեաւ իբրեւ զառաջինն
19. և նա։ Եւ այնպէս ունէր իշխանութիւն թեւոցն
ամենեցուն. և դարձեալ կորնչել։

8. Let not all watch at once, but let each one sleep in his own place, and watch after his own time;
9. but let the heads be kept for the last.
10. And I beheld, and lo, the voice went not out from her head, but from the midst of her body.
11. And I numbered her additional wings, and there were eight.
12. And I beheld on her right side there arose one wing, and ruled over all the earth.
13. And when it had ruled, the end of it came, so that its place appeared no more. And the second rose up and ruled, and its rule lasted a great time.
14. And after it had ruled, its end came also, so that it disappeared even as the first.
15. And a voice came unto it, saying:
16. Hear thy good news before thou shalt disappear. thou that hast borne rule over the earth for so long time;
17. after thee none shall rule so long a time as thou, neither the half of thy time.
18. Then arose the third and had the rule, and he also, like the first, disappeared.
19. And so all the wings had the rule, and again appeared no more.

20. Եւ տեսի զամենայն թեւս, և զայն ի ժամու
իւրում կանգնեալ յաջմէ կողմանէ՝ ունել զիշ-
խանութիւնն. ունէր ի նոցանէն և վաղվաղակի
կորնչէր.

21. և ոմն ի նոցանէ կանգնէր և չկարէր ունել
զիշխանութիւնն։
22. Եւ յետ այնորիկ տեսանէի, զի երկոտասանե-
քին թեւքն կորնչէին, և երկու աւելորդ թե-
ւոցն,
23. և ոչինչ մնայր յանգամն արծւոյն, բայց միայն
յերից գլխոցն դօղելոց.

24. և վեց թեւքն յորոց բաժանէին երկուքն, և եր-
թային դադարէին առ գլխոյն յաջմէ կողմանէ,
և չորքն մնացին ի տեղւոջ իւրեանց։

25. Եւ տեսանէի զի չորք թեւքն խորհէին կանգնել
և տիրել.

26. և ապա տեսանէի զմին, որ թէպէտ և կանգ-
նեցաւ, վաղվաղակի կորեաւ։
28. Եւ տեսանէի և ահա երկուքն մնային ի նոցանէ,
որ խորհէին առաւել լինել և տիրել։

29. Եւ մինչդեռ զայս խորհէին, մի ի գլխոց անտի
դօղելոց որ էրն մեծագոյն.

20. And I beheld in the right side all the wings arose at their own time that they might rule also, and those of them which had ruled, quickly disappeared.

21. And one of them also arose, but could not rule.

22. And thereafter I beheld, and the twelve wings appeared no more, nor two of the additional wings,

23. and there was left nothing upon the eagle's body, but the three heads that were hidden,

24. and six wings, from which two separated themselves, and went and remained under the head that was upon the right side, and four remained in their place.

25. And I beheld that the four wings thought to set up themselves and to have the rule.

26. And then I saw that one, although it was set up, quickly disappeared.

28. And then I saw, and lo, the two of them that remained thought to take advantage and rule.

29. And while they were thinking so, one of the heads that were hidden, – that which was the greater –

30. և ապա զերկուսին գլուխսն առնոյր ընդ իւր,
31. և դարձեալ գլուխն մարմնովն հանդերձ, և ուտէր զաւելորդ թեւսն՝ որ կամէին տիրել.

32. և այն գլուխ տիրէր ամենայն երկրի. և հնազանդեցուցանէր զբնակիչս նորա աշխատութեամբ բազմաւ, և բռնանայր բնակութեանց երկրի՝ քան զթեւոցն բռնութիւն։

33. Եւ աւուր յետ այնորիկ զգլուխն միջին կորուսեալ իբրեւ զթեւսն։

34. Մնացին երկու գլուխքն, և նոքա տիրէին երկրի, նոյնպէս և բնակչաց նորա։

35. Տեսանէի և ահա զի ուտէր զգլուխն, և ապականէր որ յաջմէն էր զձախակողմն։

36. Եւ լուայ բարբառ որ ասէր ցիս. Հայեա՛ց առաջի քո, և տես զի՞նչ տեսանես։

37. Տեսի և ահա առիւծ զարթուցեալ յանտառէ գոչէր և մռնչէր; և աղաղակէր ի բարբառ մարդոյ. և լսէի զի ասէր ցարծուին.

38. Լո՛ւր ինձ և խօսեցայց ընդ քեզ. այսպէս ասէ բարձրեալն.

30. took the two heads with him,

31. then he turned together with his body, and ate the additional wings that thought to have rule.

32. And the head held all the earth in possession, and with great trouble reduced to obedience all that dwelt therein, and bare rule over them with more oppression than the oppression of the wings.

33. And thereafter I beheld that the head that was in the midst appeared no more, like as did the wings.

34. But there remained the two heads, which also reigned over the earth, and over them that dwelt in her.

35. And I beheld, and lo, the head that was upon the right side, devoured and destroyed that which was upon the left side.

36. Then I heard a voice saying unto me: Look before thee, and consider what thou seest.

37. And I looked, and lo, a lion was roused out of the wood, and cried and roared, and exclaimed in a man's voice; and I heard him saying to the eagle;

38. Hear thou me, I will speak with thee; thus saith the Most High:

39. Ո՛չ դու մնացեր ի չորից կենդանեացն զոր ա-
րարի տիրել ի վերայ երկրի իմոյ, զի ի ձեռն
նոցա եկեսցէ վախճան ժամանակաց։

40. Եւ դու չորրորդ եկիր և յաղթեցեր նոցա, և
բռնացար միշտ վաստակով բազմաւ, վարեցեր
զաշխարհս այսչափ ժամանակս նենգութեամբ,

41. և դատեցար զերկիր ոչ ճշմարտութեամբ.

42. յափշտակեցեր զհեզս, և վնասեցեր խոնարհաց,
ատեցեր զճշմարիտն, և սիրեցեր զսուտն, ա-
ւերեցեր զամրութիւն զօրաւորաց, և քակեցեր
զպարիսպս որ ո՛չ յանցեան քեզ։

43. Եւ ելին թշնամանք քո առ բարձրեալն, և ամ-
բարտաւանութիւն քո առ հզօրն.

44. և հայեցաւ բարձրեալն ի ժամանակս իւր, և
ահա կատարեալ էին։

45. Վասն այնորիկ կորնչելով կորիցես դու, ար-
ծուի, և թեւք քո անպիտանք, և գլուխ քո
չար, և մագիլք քո դժնդակք, և ամենայն
մարմին քո ապիրատ.

46. զի հանգիցէ երկիր. և թեթեւասցի ամենայն
աշխարհ՝ վճարել ի քումմէ բռնութենէ. ակն-
ունել դատաստանի, և ողորմութեան որ արար
զնա։

39. Art thou not he that remaineth of the four beasts, whom I made to reign upon my world, that through them the end of the times should come?

40. And thou, the fourth, didst come and overcame them, and ruledst with much oppression, and so long time didst govern the world with deceit;

41. and hast judged the earth, but not with truth;

42. hast plundered the meek, hast hurt the humble, hast hated that which was true, and hast loved that which was false; thou hast destroyed the shelter of the wealthy, and cast down the walls of them that did thee no harm.

43. Therefore thine injuries came up unto the Most High, and thy pride unto the Mighty One.

44. The Most High also looked upon his times, and lo, they are fulfilled.

45. Therefore perish, thou eagle, and thy vile wings, and thy wicked head, and thy terrible talons, and all thine iniquitous body.

46. That the earth may rest, and all the world be eased, being delivered from thy violence, and may hope for the judgment and mercy of Him that made her.

ԳԼՈՒԽ ԺԲ.

1. Եւ եղեւ յորժամ խօսեցաւ առիւծն զբանս զայս ընդ արծւոյն.

2. և ահա որ մնացեալ էր գլուխն՝ կորեաւ, և երկու թեւքն որ ընդ նմա էին՝ կանգնեցան և փոխէին առ ի տիրել. և էր իշխանութիւն նոցա վատթարութեամբ և շփոթութեամբ լի.

3. և ապա նոքա եւս կորնչէին. և ամենայն մարմին արծւոյն կիզոյր. ապշէր երկիր յոյժ։ Եւ ես ի շատ զարմանալոյն և ի բազում երկիւղէ զարթեայ՝ և ասացի ցանձն իմ.

4. Ապաքէն դու արարեր ինձ քննել զճանապարհս բարձրելոյն.

5. և ապա լուծեալ է անձն իմ, հոգի իմ, և տկար եմ յոյժ, և ո՛չ կայ յիս զօրութիւն ի բազում երկեղէն զոր երկեայ ի գիշերիս յայսմիկ։

6. Արդ աղաչեմ զբարձրեալն զի զօրացուսցէ զիս մինչեւ ի վախճան։

7. Եւ ասեմ. Տէր, Տէր իմ, եթէ գտի շնորհս

CHAPTER XII.

1. And it came to pass, when the lion spake these words to the eagle,
2. and lo, the head that remained disappeared, and the two wings that were with it, arose to rule alternately, and their dominion was wicked and full of uproar;
3. and then they also disappeared, and the whole body of the eagle was burned, and the earth was in great alarm. And then I awoke by reason of great amazement and of great fear, and said unto my spirit:
4. Surely it is thou that hast caused me to search out the ways of the Most High;
5. and my spirit and soul are wasted away, and I feel very weak, and there is no strength in me from the great fear that I was affrighted with this night.
6. Therefore I beseech the Most High that He will strengthen me unto the end.
7. And I said: O Lord, my Lord, if I

յաչս քո, թէ արդարեւ երանեցայ բազում
անգամ ի քէն, և եթէ արդարեւ ել խնդիր
իմ առաջի երեսաց քոց՝

8. զօրացո՛ զիս, և յայտնեա՛ ծառայի քո զպատա-
գամն և զիլս, և զմեկնութիւն ահաւոր երա-
զոյն զոր տեսի. զի լիով մխիթարեսցես զանձն
իմ.

9. որովհետեւ արժանի արարեր ցուցանել ինձ
զամաց վախճան և զժամանակաց կատարած։
Եւ ասէ ցիս.

10. Այս է մեկնութիւն երազոյն՝
11. զոր տեսեր. արծուին որ ելանէր ի ծովէն՝
չորրորդ թագաւորութիւն է որ յայտնեցաւ
եղբօր քում Դանիէլի.

12. այլ ո՛չ յայտնեցաւ նմա այսպէս՝ որպէս և ես
յայտնեմ քեզ։
13. Ահա աւուրք եկեսցեն՝ և յարիցէ թագաւորու-
թիւն ի վերայ երկրի, և եղիցի ահեղ քան
զամենայն թագաւոր որ յառաջագոյն էին,

14. և առաջի նորա թագաւորեսցեն ի նմա թա-
գաւորք երկոտասան մի ըստ միոջէ։
15. Իսկ երկրորդն ի թագաւորացն աւելի ժամա-
նակս կալցի քան զերկոտասանսն.
16. այս է մեկնութիւն երկոտասան թեւոցն զոր
տեսեր։

have found favour in Thy sight, and
if many times I was declared blessed
by Thee, and if truly my prayer came
up before Thy face,
8. strengthen me, and shew me, Thy servant, the words and the things, and
the interpretation of the fearful vision
that I have seen, that Thou mayest
perfectly comfort my soul,
9. for Thou hast judged me worthy to
shew me the end of the years, and
the fulfilment of the times. — And
He said unto me:
10. This is the interpretation of the vision
11. which thou sawest: The eagle that
came up from the sea, is the fourth
kingdom that was revealed to thy
brother Daniel;
12. but it was not revealed to him as I
now reveal it to thee.
13. Behold the days shall come, that a
kingdom shall arise upon the earth,
and it shall be more formidable than
all the kingdoms that were before it,
14. and in the same shall reign twelve
kings, one after another.
15. But the second of the kings shall have
a longer time than any of the twelve.
16. This is the interpretation of the twelve
wings that thou hast seen.

17. Եւ որում լուար ձայնին որ խօսէր, որ ո՛չ ի
գլխոյն բարբառէր, այլ ի միջոյ մարմնոյն իւրոյ.

18. այդ բան է որ ի մէջ ժամանակի այնր ար-
քայութեան, եղիցին որոշմունք ո՛չ սակաւք,
մերձեսցի ի կործանել և ո՛չ անկցի երբէք,
այլ կանգնեսցի կացցէ յառաջին իշխանու-
թեանն։

19. Եւ զի տեսեր զաւելորդ թեւսն բազում բու-
սեալ շուրջ զմեծ թեւովք նորա,

20. այս այն բան է. յարիցեն ի նմանէ ութ թա-
գաւորք, որոց եղիցին ժամանակք թեթեւք, և
ժամք փութով. երկու ի նոցանէն կորիցեն

21. ի մերձենալ ժամանակին, և ի հասանել իշ-
խանութեան նորա. չորքն պահեսցեն ի ժա-
մանակն, յորժամ կամեսցի մերձենալ առ
նորա կատարած ժամանակին. երկուքն ի վախ-
ճան պահեսցին։

22. Եւ զի տեսեր ի նմա երիս գլուխս լռեալս և
դադարեալս,

23. այս այն բան է. ի վախճանի նորա յարուսցէ
բարձրեալն երիս թագաւորս, և նորոգեսցեն
բազում ինչ. խրատեսցեն զերկիր,

24. և զբնակիչս նորա իշխանութեամբ բազմաւ,

17. And whereas thou hast heard a voice that spake, but not coming out of the head, but from the midst of her body,
18. this means that during the time of that kingdom, there shall arise no few dissensions, and it shall come near to fall, but it shall never fall, but shall be restored and shall stand fast in its first dominion.
19. And whereas thou hast seen many additional wings coming forth around her great wings,
20. this is the meaning: There shall arise in it eight kings, whose time shall be short, and their hours swift. Two of them shall perish
21. when the time shall approach, and their dominion shall come. Four of them shall be kept for a while, until the end of the time shall approach. The two shall be kept to the end.
22. And whereas thou hast seen her three heads in silence and at rest,
23. that means, that at the end the Most High shall raise up three kings, and they shall renew many things therein, and they shall bear rule over the earth
24. and over her inhabitants, with more

քան զամենայն ոք որ յառաջն եղեալք էին. վասն այնորիկ անուանեցան նոքա գլուխք արծուոյն.

25. նոքա եղիցին գլուխ թագաւորութեան իւրեանց, և լցցեն զվախճան նորա:

26. Եւ զի տեսեր զգլուխն մեծ չնչեալ և կորուսեալ, մին ի նոցանէն վախճանեսցի չարչարանօք,

27. և երկուքն որ մնայցեն՝ զնոսա սուր կերիցէ.

. . . .

28. և ընդ նոսին և ինքն միանգամայն ի վախճանի ի սուր անկցի:

29. Եւ զի տեսեր զերկուս աւելորդ թեւսն փոխեալ ի գլուխն յաջակողմն կոյս,

30. այս այն բանքն են՝ զորս պահեաց բարձրեալն ի վախճան նորա. որոյ իշխանութիւն նորա անարգ և լի խռովութեամբ:

31. Որպէս հայեցար ընդ առիւծն, և տեսեր ելեալ ի մորւոյ, սթափեալ և զարթուցեալ ի քնոյ, մռնչելով խօսէր ընդ արծուոյն և յանդիմանէր զանիրաւութիւնս նորա, ըստ ամենայն բանիցն զոր լուարն.

32. Նա է օծեալն, զոր առաքեսցէ բարձրեալն ի

authority than any one that has been before them; therefore they were called the heads of the eagle,

25. for they shall be the chiefs of their kingdom. which shall come to an end by them.

26. And whereas thou hast seen that the great head was destroyed and disappeared, it means that one of them shall die in torture,

27. and the two that shall remain, the sword shall devour them . . . . .

. . . .

28. and with them he also at the end shall fall by the sword.

29. And whereas thou hast seen that the two additional wings passed over into the head that was on the right side,

30. this is the meaning: These are the words which the Most High has kept to the end of him, whose reign shall be abject and full of trouble.

31. And whereas thou lookest and sawest the lion coming out of his den, awaking out of his sleep, and roaring and speaking to the eagle, and rebuking her for her unrighteousness, according to all the words that thou hast heard,

32. this is the Anointed One, whom the

ժամանակս վախճանի յազգէ Դաւթի նա ինքն
ծագեսցէ, և եկեսցէ և խօսեսցի ընդ նմա, և
զամբարշտութիւնս յանդիմանեսցէ, և վասն
անիրաւութեան նորա խօսեսցի. և դիցէ առա-
ջի նորա զնզովս,

33. և ածցէ զնա յիւր դատաստանն կենդանի. և
յորժամ յանդիմանեսցէ զնա. յայնժամ կո-
րուսցէ զնա.
34. և զմնացեալ ժողովրդեանն նորա փրկեսցէ գը-
թութեամբ, և զմնացեալսն ի սահմանսն նորա
փոխեսցէ, և ուրախ արասցէ զնոսա մինչև ե-
կեսցէ վախճան դատաստանին. վասն որոյ
խօսեցաւ ի սկզբանն։

35. Այս է զոր տեսերն, և այս է մեկնութիւն
նորա։
36. Դու միայն արժանի եղեր գիտել զխորհուրդս
բարձրելոյն.
37. գրեա՛ զայդ ի գիրս զոր տեսեր, և դիր զդա
յանքոյթ տեղւոջ,

38. և ուսուսցես զիմաստունս ժողովրդեան քո զԱս-
տուծոյ, և դիցես զնա ի դէպ տեղւոջ, և լու-
սաւորեսցես նոքօք զիմաստունս և զերկեղածս
իմ, զորոց գիտես զսիրտս թէ ընդունին զնա՝
առ ի պահել զխորհուրդս զայս։

Most High shall send at the end of
the times. He shall spring up out of
the seed of David, and he shall come
and shall speak to her, and shall re-
prove her for her iniquities and her
unrighteousness, and shall put before
her a curse.

33. and shall set her alive in his judgment; and when he has reproved her, then he shall destroy her,

34. and the rest of her people he shall deliver with mercy, and those that remain throughout her borders, he shall convert and shall make them rejoice until the end when the judgment shall arrive, whereof I spake from the beginning.

35. This is what thou sawest, and this is its interpretation.

36. Thou only hast been worthy to know the secrets of the Most High.

37. Therefore write in a book this that thou hast seen, and put it in a safe place,

38. and thou shalt teach the wise of thy people concerning God; and thou shalt put it in its proper place, and with it thou shalt enlighten the wise and them that fear Me, whose hearts thou

39. Բայց դու կա՛ց և մնա՛ աստէն այլ ևս աւուրս
եւթն, զի ցուցից քեզ զայն զոր կամի բարձ-
րելոյն յայտնել քեզ։
40. Եւ գնաց հրեշտակն յինէն։ Եւ եղև իբրև
լուաւ ժողովուրդն, եթէ էանց եւթն օրն, և ես
չե՛ւ ևս դարձեալ էի ի քաղաքն, ժողովեցաւ
ամենայն ժողովուրդն ի փոքունց մինչև ցմե-
ծամեծս, և եկին առ իս, և ասեն.

41. Զի՞նչ մեղաք քեզ և կամ զի՞նչ յանցեաք, զի
այսպէս լքեր թողեր զմեզ, և աստէն մնացեր
յայսմ տեղւոջ։

42. Դու միայն մնացեր մեզ յամենայն մարգարէից
իբրև զողկոյզ կթոց, և իբրև ճրագ յաղ-
ջամղջին տեղւոջ, իբրև զնաւահանգիստ մի
միայն փրկութեան։
43. Ո՞չ է բաւական չարս որ եհաս ի վերայ մեր,

44. այլ և դու ևս զմեզ թողեր լքեր. ո՛րչափ լաւ
էր մեզ կիզուլ և այրել ի հուր ընդ Սիոնի.

45. զի էր մեզ լաւ քան զհին մեռանել նորա։ Եւ
յասել նոցա զայս՝ լացին մեծաբարբառ։

knowest are able to receive it and to keep this secret.

39. But wait thou here seven days more that I may shew thee whatever the Most High pleases to reveal to thee.

40. And the angel departed from me. And it came to pass when the people heard that seven days had passed and I had not yet returned into the city, they gathered all together, from the least unto the greatest, and came to me, saying:

41. What evil have we done to thee? or how have we offended thee that thou hast thus utterly forsaken us, and hast remained in this place?

42. For of all the prophets thou only art left as a cluster of the vintage, and as a lamp in a dark place, and as one only harbour for salvation.

43. Are not the evils which are come upon us sufficient,

44. that thou also shouldst forsake us? How much better had it been for us, if we had been consumed in the burning of Sion!

45. For that would have been better for us than for those who died there. — And having said this, they wept with a loud voice.

46. Ետու պատասխանի և ասեմ ցնոսա. Քաջալերեաց տունդ Յակոբայ,
47. զի կայ յիշատակ մեր առաջի բարձրելոյն. և հզօրն ոչ մոռացաւ զմեզ իսպառ։

48. Այլ ես ոչ թողի զձեզ, այլ եկի ի տեղիս յայս՝ աղաչել զՏէր վասն աւերածոյն Սիոնի, և խնդրել զողորմութիւն վասն տառապանաց մերոց։

49. Եւ արդ երթիցեն իւրաքանչիւր ոք ի ձէնջ ի տուն իւր, և ես եկից առ ձեզ յետ այոց աւուրց։
50. Եւ գնաց ժողովուրդն ի քաղաքն՝ որպէս ասացի նոցա.
51. և ես նստայ ի դաշտին զեւթն օր, որպէս և հրամայեաց ինձ հրեշտակն Տեառն. և ուտէի ի ծաղկանց և ի բանջարոց դաշտին, և եղեւ ինձ ի կերակուր այն զաւուրսն։

ԳԼՈՒԽ ԺԳ.

1. Եւ դարձեալ տեսանէի ի տեսլեան գիշերոյ,

2. և տեսանէի ի ծովէ կողմանէ հողմ մեծ՝ զի շարժէր զամենայն ալիս նորա։

46. I answered and said to them: Be of good comfort, O house of Jacob,

47. for our remembrance is before the Most High, and the Mighty has not forgotten us for ever.

48. But I have not forsaken you, but I have come into this place to pray the Lord concerning the desolation of Sion, and that I might seek mercy for our sufferings.

49. And now let every one of you go into his own house, and after these days will I come to you.

50. So the people went to the city even as I bade them;

51. and I sat in the field seven days, as the angel of the Lord commanded me. And I ate of the flowers and of the herbs of the field, and that was my meat in those days.

CHAPTER XIII.

1. And again I dreamed a dream by night,

2. and I saw that a great wind from the sea stirred up all the waves thereof.

3. Եւ հանէր ինքն հողմ ի սրտէ ծովուն ի նմա-
նութիւն մարդոյ, և ընթանայր և թռչէր ընդ
նոսա մարդն ամպովք հանդերձ. և ուր զերեսս
իւր դարձուցանէր՝ դողայր յորս հայէրն։

4. Եւ ուր հասանէր բարբառ բերանոյ նորա, հա-
լէին և մաշէին ամենեքեան որ լսէին զձայն
նորա, որպէս հալի մոմ յորժամ մերձեցի ի
հուրն։

5. Եւ տեսանէի յետ այնորիկ՝ ժողով լինէր բազ-
մութեան մարդկան ի չորից կողմանց երկրի,
որոց ոչ էր թիւ, զի մարտիցեն ընդ մարդոյն
որ ելանէր ի ծովէ անտի,

6. և տեսանէի թէ որպէս կոփէր իւր զլեառն մեծ
և մտանէր ի նա։

7. Եւ ես խնդրէի գտանել զերկիրն և զտեղին ուր
փորեցաւն, և ո՛չ կարացի։

8. Եւ յետ այնորիկ տեսի և այս. ամենեքեան
ժողովեցան առ նա՝ մարտնչել ընդ նմա. եր-
կընչէին յոյժ, բայց սակայն կռուէին կռուելով։

9. Եւ յորժամ ետես զբազումն դիմել գալ հասա-
նել բազմութիւնն ի վերայ, ո՛չ համբառնայր
զձեռն իւր առնուլ զզէն ի վեր, և ո՛չ այլ ինչ

3. And this wind caused to come up from the midst of the sea as it were the likeness of a man, who ran with the waves and flew together with the clouds; and wherever he turned his face, all things upon which he looked trembled.
4. And wheresoever the voice that went out of his mouth reached, all they that heard it melted and were consumed, like as the wax that melts when it comes near the fire.
5. And thereafter I beheld that a great multitude of men out of number gathered together from the four ends of the earth, to fight against the man that came out of the sea,
6. and I beheld how he did hollow out a great mountain and entered into it.
7. And I sought to find out the ground and the place where it was hollowed, and I could not.
8. And thereafter I beheld this also: All they that were gathered together to fight against him were sore afraid, and yet they did fight.
9. And when he saw all that multitude coming to assault him, he neither lifted up his hand to take up his

անօթ պատերազմի, բայց միայն տեսի ի պա-
տերազմին,

10. զի որպէս բոց հրոյ բղխէր ի բերանոյ նորա, և ի շրթանց իւրոց իբրեւ զփայլակն լուսոյ.

11. և յարձակէր յարձակելով ի վերայ պատրաստ բազմութեանն կռուել, և կիզոյր յանկարծակի զամենեսեան առհասարակ, առ ի չգտանել բնաւ ամենեւին յայնչափ ի բազմութենէ, բայց միայն աճիւն մոխրոյ և հոտ ծխոյ տեսի, և զարմացայ ի միտս իմ։

12. Եւ յետ այսորիկ տեսի այր մի՝ զի իջանէր ի լեռնէ միոջէ, և կոչէր առ ինքն այլ եւս բազմութիւն խաղաղութեան,

13. և գային առ նա տեսանել բազումք ի մարդկանէ. ոմանք ի նոցանէն ուրախութեամբ էին, և ոմանք տրտմութեամբ, և ոմանք ի նոցանէ կապեալս ածէին. և ես ի բազմութենէ ամբոխին զարթեայ և աղաչեցի զբարձրեալն, և ասեմ.

14. Դու Տէր իսկզբանէ ցուցեր ծառայիս քում զսքանչելիս քո զայս. և արժանի համարեցար զիս ընդունել զխնդրուածս իմ.

15. արդ և այժմ յայտնեա՛ ինձ զայսր երազոյ մեկնութիւն.

16. որպէս կարծեմ մտօք իմովք՝ եթէ այս իցեն

weapon, nor any other instrument of
war, but I only saw in the fight
10. that out of his mouth flew as it were
a flame of fire, and out of his lips a
light as lightning;
11. and it fell upon the multitude which
was prepared to fight, and on a
sudden burnt them all, so that of that
multitude without number nothing
was to be found, but only dust of
ashes and smell of smoke, and I in
my mind was amazed.
12. And thereafter I saw a Man coming
down from a mountain, and calling
unto him another multitude of peace-
able people;
13. and there came out unto him a great
number of men, some of whom were
glad, some very sad, and some of them
carried people who were bound; and
by reason of the great tumult I awoke,
and prayed the Most High, saying:
14. Thou, O Lord, from the beginning
hast shewed Thy servant these won-
ders, and hast counted me worthy that
Thou shouldest receive my prayers;
15. and now shew me the interpretation
of this dream;
16. as I conceive in my mind, these are

որք մնացեն յաւուրսն յայնս, այլ եղուկ
են մնացեալք յաւուրսն յայնս։

19. Տեսանեմ վիշտս մեծամեծս և տառապանս բա-
զումս, որպէս և նշանակէ երազս այս։
20. Արդ ապաքէն օգո՞ւտ էր հասանել ի ժամա-
նակն յայն, եթէ անցանել իբրև զամպ, և
մի՛ տեսանել որ հասանելոցն իցէ վախճան
ժամանակի։ Նա պատասխանի հրեշտակն և
ասէ ցիս.
21. Ասացից քեզ և զայս երազոյ մեկնութիւն, այլ
և վասն մնացելոցն,

22. և վասն որոց խօսեցաւ նա՝ առ ի վախճան
ժամանակաց, այս բանք են.

23. Երանի՛ իցէ այնոցիկ որ հասանիցեն յաւուրսն
յայնոսիկ, և որ պահիցեն ի համբերութեան
զհաւատսն և զճշմարտութիւն և զողորմութիւն։
24. Գիտեա՛ այսուհետև զի առաւել երանեցան մնա-
ցեալքն քան զանցեալսն։

25. Իսկ մեկնութիւն երազոյն այս է. Զայրն զոր
տեսեր որ ելանէր ի ծովէ անտի,

26. այն է զոր առաքեսցէ բարձրեալն յետ բազում
ժամանակաց, և ի ձեռն նորա փրկեսցէ զա-
րարածս իւր. և նա դարձուսցէ զմնացեալսն։

they that shall remain in those days;
then woe to them that shall remain
in those days.

19. I see great afflictions and many sorrows, according as this dream signifies.

20. Was it then any profit to reach that time, or was it not better to pass away like a cloud, and not see the things that shall happen in the last days? — The angel answered and said unto me:

21. I will also tell thee the interpretation of this dream; and also concerning them that shall remain,

22. and of the end of the times, whereof he has spoken, this is the interpretation:

23. Blessed shall they be that shall reach those days, who with patience shall keep faith, truth and charity.

24. Know therefore that they that shall remain shall be more blessed than they that have passed away.

25. And the interpretation of the dream is this: The Man that thou sawest coming up from the midst of the sea,

26. is He that the Most High shall send after long time, and through Him shall He save His creatures; and He shall convert them that shall remain behind.

27. և զի տեսեր զի ելանէր շունչ հրոյ,

28. Եւ զի ո՛չ ունէր ի ձեռին զէն, և ո՛չ կաւ ինչ պատերազմի, և զի յաղթեաց բազմութեան յարձակելոցն որք գային կռուել ընդ նմա, այս այն բան է.

29. զի ահա աւուրք եկեսցեն յորժամ կամեսցի փրկել բարձրեալն որ ի վերայ երկրի.

30. հասցեն զարմանք ի վերայ ամենայն բնակչաց երկրի,

31. խորհեսցին ընդ միմեանս տալ պատերազմ, տեղի ընդ տեղւոյ, ազգ ընդ ազգի, թագաւորութիւն ընդ թագաւորութեան, ժողովուրդք ընդ ժողովուրդս, առաջնորդք ընդ առաջնորդս, քահանայք ընդ քահանայս, և հաւատք պաշտաման բաժանեսցին յիւրաքանչիւր կողմանց։

32. Եւ եղիցի լինել նշանացս այսոցիկ, զոր ես քեզ ասացի. երեւեսցի բարձրեալն զօրութեամբ մեծաւ. սա է այրն այն զոր տեսեր երեւեալ ի ծովէ անտի. և փշրեսցեն ի հեթանոսաց ըղպատկերս պղծութեան իւրեանց։

33. Եւ յորժամ լուիցեն զնմանէ, հեռասցին չտալ ընդ միմեանս պատերազմ։

27. And whereas thou sawest the flame of fire coming out,
28. and that he held in his hand neither weapon nor other instrument of war, and that he overcame the assault of the multitude that came to fight against him, this is the meaning:
29. Behold, the days shall come, when the Most High shall be pleased to deliver them that are upon the earth;
30. then astonishment shall come upon all the inhabitants of the earth;
31. they shall think to make war against one another, place against place, nation against nation, kingdom against kingdom, people against people, leaders against leaders, priests against priests, and in each faction there shall be divisions in the worship of faith.
32. And it shall come to pass when these signs shall happen of the which I told thee, that the Most High shall appear with great power; this is the man thou sawest coming up from the midst of the sea; and from among the Gentiles shall he break and abolish the images of their abomination.
33. And when they shall hear about Him, they shall give up making war one against another.

34. Եւ ժողովեցին միանգամայն բազմութիւն այն-չափ յամենայն բնակչաց երկրի, ծառայել առաջն Հաւատոյք. և առ ի մերձենալ վախ-ճանին քակտեցին ի միմեանց։ Այս է բազ-մութիւն զոր տեսեր, որ կամէր գալ և տալ պատերազմ ընդ նմա։

35. Այլ նա կացցէ ի վերայ լերինն գլխոյ որ է Սիոն.

36. զի ի Սիոնէ եկեսցէ, և երեւեսցի ամենայն պատրաստողաց,

37. և յանդիմանեսցէ զամբարշտութիւնս այլոց, և զչարաչար գործս նոցա. և ցուցցէ նոցա զզա-տապատանն որով դատեսցի զնոսա։

38. Եւ յետ այնորիկ առանց աշխատութեան կո-րուսցէ զնոսա։

39. Եւ զի տեսեր զնոսա, զի ժողովէր այլ բազ-մութիւն խաղաղութեան,

40. նոքա են՝ որ յանարգ հեթանոսաց ժողովեալ վարեցան, և ի զաւակէն Աբրահամու խառնե-ցան ընդ նոսա. այս է բազմութիւն ժողովեալ և խաղաղական. և որք համբերենն ի նոցանէ՝ ցուցցէ նոցա բարձրեալն աւելի նշանս. և պաշտպանեսցէ նոցա։ Եւ ասացի՝ թէ երանի իցէ այնմ ազգի, քան այժմու ժողովրդեանս։

34. And an innumerable multitude of all of them that dwell upon the earth shall gather together, to worship the Lord through faith; and when the End shall approach they shall divide themselves one from another; this is the multitude that thou sawest, who would come and make war against Him.

35. But He shall stand upon the top of Mount Sion;

36. for He shall come from Sion and shall shew Himself to all that are prepared;

37. and He shall rebuke the ungodliness of others, and their evil doings; and He shall shew them the judgment with which He shall judge them.

38. And thereafter He shall destroy them without labour.

39. And whereas thou sawest Him gathering another multitude that were peaceable;

40. these are they whom the vile Gentiles gathered together and carried away, and were from among the seed of Abraham and yet were mixed up with them; this is the multitude gathered together and that was peaceable; and to those amongst them that endure, the

Եւ ասէ ցիս. Այսպէս եղիցի որպէս ասացերն, և մեկնեցաւ քեզ։

51. Եւ ասեմ ցնա. Տէր, և զայս եւս յայտնեա ինձ. Ընդէ՞ր տեսի մարդ յայս եղեալ գալ ի ծովէ անտի։

52. Եւ ասէ ցիս. Որպէս ոչ ոք կարէ տեսանել, կամ քննել կամ գտանել զանդնդոցն խորոց. այնպէս այժմ ո՛չ ոք կարասցէ ի վերայ երկրի ճանաչել կամ գտանել զխորհուրդս բարձրելոյն, եթէ ո՛չ ի ժամանակի փառաւոր յայտնութեան նորա։

53. Այս է մեկնութիւն երազոյն զոր տեսեր. և վասն այնորիկ քեզ միայնոյ յայտնեցաւ այս յերկրի.

54. Թողեալ զքո հոգս որ հազարարձու եղեր վասն անուանն, և վասն օրինաց նորա. խնդրեցեր դու վասն ժողովրդեան նորա, և աղաչեցեր.

55. զի զկեանս քո վարեցեր իմաստութեամբ և գիտութեամբ,

56. վասն այնորիկ եցոյց քեզ զայս ամենայն. զի յետ այլ երից աւուրց ասացից քեզ. և երե-

Most High shall shew more signs
and shall protect them. — And I said;
More blessed was that people, than is
the present one. — And he said unto
me: Thus shall it be, as thou hast
seen, and as it was explained to thee.
51. And I said unto him: Lord, shew me
this also; wherefore have I seen the
man coming up from the midst of
the sea?
52. And he said unto me: Like as one can
neither see, nor seek out, or know
the depths of the sea, even so now
no man upon earth can know or under-
stand the secrets of the Most High,
except in the time when He shall
appear in His glory.
53. This is the interpretation of the dream
thou hast seen, and on that account
this was revealed to thee only upon
the earth;
54. for thou hast forsaken thy cares, hast
become an overseer for the sake of
His name and for the Law, and hast
implored and prayed for His people.
55. Thou hast guided thy life with wisdom
and knowledge;
56. wherefore He shewed thee all this.
After three more days I will speak to

մնացէն քեզ զարմանալիքս ։

57. Եւ իբրեւ շրջեալ գնայի ի անդուոջ դաշտին, և փառաւորէի զմեծազօրն Աստուած,

58. զի այնպէս զարմանէ և առաջնորդէ, և ոչ ար-համարհէ զազգս մարդկան. և կացի անդ զե-րիս աւուրս ։

ԳԼՈՒԽ ԺԴ.

1. Եւ եղեւ յետ երրորդ աւուրն, եւ նստէի ի ներքոյ կաղնւոյ միոյ,
2. և այլադէմ յանդիման իմ ի մորենւոջ ելանէր բարբառ, և ասէր ցիս. Եզրա՛, Եզրա՛. և ա-սացի. Ահաւասիկ եմ ես ։ Իբրեւ զայս ասէի՝ յոտն կացի ի վերայ ոտից իմոց. և ասէ ցիս.

3. Երեւելով երեւեցայ ի մորենւոյս, և խօսեցայ ընդ Մովսէսի. յորժամ ժողովուրդն ծառայէր յԵգիպտոս.
4. և առաքեցի զնա, և հանի զժողովուրդն իմ յԵգիպտոսէ. և ածի զնոսա ի լեառն Սինա և կալայ զնոսա աւուրս բազումս ։

5. Եւ ցուցի նմա բազում սքանչելիս, և յայտնեցի

thee and wondrous things shall appear
to thee.
57. Then I walked and went to the place
of the field, giving praise unto the
Almighty God,
58. Who in such a way takes care of and
governs mankind and despises him
not. And there I remained three days.

CHAPTER XIV.

1. And it came to pass, after the third
day, I was sleeping under an oak tree,
2. and on a sudden out of a bramble
bush over against me, a voice came
forth and said unto me: Esdras! Esdras!
— And I said: Here am I. — And
saying this, I stood upon my feet;
and the voice said unto me:
3. In the bramble bush I revealed myself
and talked with Moses, when the
people were in bondage in Egypt;
4. and I sent him, and I carried My
people out of Egypt, and brought
them up to the mount Sinai, where
I kept them for many days.
5. And I shewed him many wondrous

նմա զխորհուրդս ժամուց, և ծանուցի նմա
զվախճան ժամանակաց. և պատուէր ետու
նմա ասել

6. զբանս համարձակութեան յայտնի, և չէ՛ ինչ
որ ծածկեալ է։

7. Եւ այժմ քեզ ասեմ

8. զխորհուրդս այս զոր յառաջ նշանակեցի. և
զերազս զոր տեսեր, և զմեկնութիւնն զոր ի-
մացար, ի մտի քում պահեա՛։

9. Զի դու համբարձցիս ի մարդկանէ, և ընդ իս
լինիցիս այսուհետև, և որ քեզ նման որք իցէ
մինչև ի կատարումն ժամանակաց։

13. Հրաման տուր այսուհետև և վլան տան քո,
և մխիթարեա՛ զաստառակեալս նոցա, և խրա-
տեա՛ զժողովուրդ քո, և իմաստնոցն զիմաս-
տունս նոցա։

14. Հրաժարեա՛ դու այսուհետև յապականականն
կենացս, և մերժեա՛ ի քէն զշփոթեալ միտս,
և հեռացո՛ ի քէն զմարդկեղէն ծանօթութիւն,
և ի բա՛ց ընկեա ի քէն զհոգս, և զյուզականն
միտս. և փութա՛ փոխել յայսմ երկրէ.

15. զոր այժմ տեսեր զպահեալն չարն, դարձեալ
ևս քան զայս տեսցես։

16. Զի որչափ կեանքս այս անցանեն, նոյնչափ

things, I revealed to him the secrets
of the times and the end of the ages.
And I commanded him to tell
6. these words freely and openly, and
there is nothing hidden.
7. And now I say unto thee,
8. this secret which I have notified before,
and the dreams which thou hast seen,
and the interpretation thou hast heard,
keep in thy mind.
9. For thou shalt be taken away from
among men, and shalt remain with
Me and with such as are like thee,
until the end of the ages.
13. Therefore set thine house in order,
and warn thy people, and comfort
the oppressed among them, and instruct
such of them as are wise.
14. Renounce henceforth this corruptible
life, and expel from thee the thought
of confusion, and cast away from thee
human knowledge, and throw away
from thee the cares and the thoughts
of anguish, and haste thee to remove
from this world;
15. for thou shalt see reserved yet worse
evils than those which thou hast now
seen.
16. Because the more this life passes away,

բազմանան չարիք ի վերայ երկրի։

17. Հեռասցի յոյժ ճշմարտութիւնն որ առ Աստուած և որ առ մարդիկս էր, մերձեսցի սրամտութիւն և ատելութիւն. ահաւանիկ փութայ արծուին գալ՝ զոր տեսեր ի տեսլեան։

18. Ետու պատասխանի և ասեմ. խօսեցայց առա-ւել միւս ևւս առաջի քո, Տէր.
19. Ահա երթամ որպէս և հրամայեցեր ինձ, և խրատեցեր զմօտակայն ժողովուրդն. իսկ որ միւսանգամն ծնանիցենն ո՞վ խրատեսցէ.

20. զի կայ աշխարհս ի խաւարի, և բնակիչք սորա առանց լուսոյ։
21. Քանզի օրէնք քո այրեցան, և ո՛չ ոք յետ այ-սորիկ ծանիցէ զգործս զարմանալեաց քոց, և ո՛չ զպատուիրանս քո զոր պատուիրեցեր։

22. Զի եթէ գտի շնորհս առաջի քո, ա՛րկ յիս զՀոգի սուրբ, զի գրեցից զամենայն որ եղեւ ի սկզբանէ յայսմ աշխարհի, և որչափ ինչ էր գրեալ յօրէնս քո. թերևս կարասցեն մարդիկ զշաւիղս փրկութեան գտանել, ոյք կամին կալ ի սրբութեան ճանապարհին։

23. Ետ պատասխանի և ասէ ցիս. Երթ ժողովեա՛ դու զժողովուրդն, և ասասցես ցնոսա՝ զի մի՛

the more shall evils multiply upon the earth.

17. Truth towards God and towards men shall withdraw itself further off, and anger and hatred shall draw near. Behold, the eagle that thou hast seen in vision hastens to come.

18. I answered and said: I will speak yet a little more before Thee, Lord.

19. Behold, I will go, as Thou hast commanded me, to reprove these people; but who shall reprove them that shall be born afterwards,

20. for the world is set in darkness, and its inhabitants are without light?

21. For Thy Law is burnt, and therefore no one shall know Thy wondrous works, neither Thy commandments which Thou hast commanded.

22. But if I have found favour before Thee, send unto me the Holy Spirit, that I may write all that has been done in the world since the beginning, and what was written in Thy Law; perhaps men who are willing to live in the way of sanctity, may be able to find the path of salvation.

23. He answered and said unto me: Go thou and gather thy people together.

խնդրեսցեն զքեզ աւուրս քառասուն։

24. Եւ դու պատրաստեա՛ քեզ տախտակս բազումս, և ա՛ռ ընդ քեզ. զԴարիան և զԱրաբիան և զՀերմիան և զԵղկանա և զԵթեն. զնոսա հնգեսեան, զի պատրաստեսցեն ի գրել.

25. Եւ եկեսցես ի կարգի, և վառեցից բորբոքեցից ի սրտի քում ճրագ իմաստութեան, որ ո՛չ անցցէ մինչեւ ի կատարել զոր գրելոցն իցես։

26. Եւ յորժամ զայս կատարեսցես՝ է ինչ ի նոցանէն զոր յայտնեսցես, և է ինչ զոր գաղտնի ի ծածուկ իմաստնոց ուսուցես։ Վաղիւ յայսմ ժամու սկսի՛ր գրել։

27. Եւ գնացի՝ որպէս հրամայեաց ինձ Տէր. և ժողովեցի զամենայն ժողովուրդն, և ասացի ցնոսա.

28. Լո՛ւր Իսրայէլ զբանս զայս զիմ.

29. Պանդխտութեամբ պանդխտեցան հարքն մեր յԵգիպտոս ի նախնմէ, և փրկեցան անտի,

30. և ընկալան օրէնս կենաց՝ զոր ո՛չ պահեցին, զորով և դուք անցէք։

31. Եւ տուաւ ձեզ երկիրն ի ժառանգութիւն, և

and bid them that they seek not after
thee for forty days.

24. Do thou prepare thee many tablets,
and take with thee Darian, and Arabian, and Hermian, and Elcana, and
Ethen, these five, and let them prepare themselves to write,

25. and come with them hither. And I
will light up and kindle in thine
heart a lamp of wisdom, which shall
not be put out till thou shalt end
the things which thou shalt write.

26. And when thou shalt have done this,
there are some of them that thou
shalt publish, and some that thou
shalt deliver in secret to the wise.
To-morrow, at this hour, begin thou
to write.

27. And I went as the Lord commanded
me, and gathered together all the
people, and said unto them:

28. Hearken, Israel, to these my words;

29. At the beginning our fathers sojourned
in Egypt, and they were delivered
thence,

30. and received the Law of life, but kept
it not; which ye also have transgressed.

31. And the land was given unto you for

յերկրի ձերում դուք և հարքն ձեր անօրէնու֊
ցայք, և ո՛չ պահեցէք զճանապարհս զոր պա֊
տուիրեաց ձեզ բարձրեալն,

32. և արդար դատաւորն. և զերծ հան ի մէնջ ի
ժամանակի զպարգեւեալն։

33. Եւ արդ՝ դուք սոսա էք, և եղբարք ձեր ներք֊
սագոյն քան ձեզ են.

34. Թէ գնիցէք ի մտի ձերում և խրատիցիք, և
հնազանդեցուցէք զսիրտս ձեր, կենդանիք պա֊
հեսջիք։

35. Զի դատաստանն յետ մահու եկեսցէ, յորժամ
դարձեալ կենդանասցուք, յայնժամ արդարոցն
անուն յայտնեսցի։

36. Եւ առ իս ոք մի՛ մերձեսցի այսուհետեւ, և մի՛
խնդրեսցէ ոք զիս մինչեւ ցքառասուն օր։

37. Եւ առի ընդ իս զհնգեսեան արսն զոր հրա֊
մայեաց ինձ, և գնացի ի դաշտն և եղէ անդ։

38. Եւ եղեւ ի վաղիւ անդր, և ահա ձայն բարբա֊
ռոյ կոչեաց զիս և ասէ. Եզրա՛, Եզրա՛, բա՛ց
զբերան քո և կո՛ւլ զոր ես քեզ տամ։

39. Եւ բացի զբերան իմ, և ահա բաժակ մի
տուաւ ինձ, և գոյն նորա էր ջրոյ.

a possession; but in your land ye and your fathers sinned, and kept not the ways which the Most High did command you.

32. And the Righteous Judge took away from us, in time, what He had given.

33. And now ye are here, and your brethren are far from you within the land.

34. Therefore if you set your mind to correct yourselves, and to bend your heart to obedience, ye shall be kept alive.

35. For the judgment shall come after death, when we shall live again, and then shall the names of the righteous be revealed.

36. Let therefore no man come unto me, nor seek after me these forty days.

37. Then I took with me the five men, as He commanded me, and went forth into the field, and there remained.

38. And it came to pass, the day after, lo, a voice called me saying: Esdras! Esdras! Open thy mouth and swallow that I give thee.

39. And I opened my mouth, and lo, a cup was given to me, and its colour was like unto water.

40. և առի արբի․ Իբրեւ արբի, սիրտ իմ բղխեաց զիմաստութիւն, և միտք իմ յաւելլին զհանճար, և հոգի իմ բղխեաց զյիշատակս։

41. Եւ բացաւ բերան իմ և ոչ փակեցաւ։

42. Եւ բարձրեալն ետ զիմաստութիւն հնգեցունց արանցն, և գրեցին փոխանակաւ պատացեալ նշանսն գրով, զորս ոչ գիտէին. և նստայ անդ աւուրս քառասուն, և նոքա ի տունջեան գրէին

43. և ի գիշերի հաց ուտէին, և ես ի տուէ խօսէի և ի գիշերի դադարէի։

44. Եւ գրեցին ի քառասուն աւուրն գիրս իննսուն և չորս։

45. Եւ եղեւ յետ լնուլ քառասուն աւուրն՝ խօսեցաւ ընդ իս բարձրեալն և ասէ. Զառաջինն զոր գրեցեր յայտ դիջիր, և կարդասցեն զնա արժանիք։

46. Եւ զերկրորդն պահեսջիր առ յուսուցանել զիմաստունս ժողովրդեանն.

47. զի ի նոսա են առակք իմաստութեան, և աղբիւր հանճարոյ և գիտութեան։ Եւ արարի այնպէս։

40. And I took it and drank it. And when I drank it, my heart flowed with wisdom, and understanding grew in my mind, and my spirit shot forth remembrances.

41. And my mouth was opened and was no more shut up.

42. And the Most High gave understanding unto the five men, and they wrote, with letters, by turns, the aforesaid signs, which they knew not. And I sat there forty days; and they wrote in the day-time,

43. and at night they ate bread. And I spake in the day, and by night I gave myself rest.

44. And in forty days they wrote ninety-four books.

45. And it came to pass after forty days were fulfilled, the Most High spake unto me, saying: The first that thou hast written, reveal to the public, and let the worthy read it.

46. But the second keep for the instruction of such as are wise among the people.

47. For in them there are parables of wisdom, and the fountain of understanding and knowledge. — And I did so.

Յամին չորրորդի շաբաթին ամաց, յետ ամաց հինգ հազար արարածոց աշխարհի, և երկուց ամաց աւուրց. և յինքն Եզր վերացաւ և համբարձաւ ի գունդ նմանողաց իւրոց ընդ սուրբս և ընդ արդարս։

Գրեցի զայս ամենայն. և յորջորջեցայ դպիր բարձրելոյն. որում փառք յաւիտեանս. ամէն։

In the fourth year, on a sabbath day, five thousand years after the creation of the world, and after two months of days, Esdras himself was taken up into the band of those that were like him, in the number of the saints and of the righteous.

I wrote all these words, and was called the scribe of the Most High; unto Whom be glory for ever. Amen.

INQUIRIES MADE

BY THE PROPHET ESDRAS OF THE ANGEL OF THE LORD,

CONCERNING THE SOULS OF MEN.

CONCERNING THE INQUIRIES MADE

BY THE PROPHET ESDRAS OF THE ANGEL OF THE LORD,

CONCERNING THE SOULS OF MEN.

This apocryphal writing was found in the Ritual MS. preserved in the Library of St. Lazarus, numbered 570, — 6×10 inches — and written in the year 1208, on paper.

It is found only in the Armenian literature, and seems to be of Christian origin. I therefore give its English translation as a matter of interest to those who love antiquity, it being found only in one Manuscript of the Armenian Library of St. Lazarus.

I must however notice that the portion I give here, is only part of a longer writing; but the succeeding leaves of the MS. in which it is found being worn

away, the writing has almost disappeared, and therefore it is impossible to complete the text.

The age of this writing is not known, but it is rightly supposed to date back beyond the VIIIth century.

It is probable that in the composition of this writing the author was inspired by the Book of Enoch.

INQUIRIES MADE

BY THE PROPHET ESDRAS OF THE ANGEL OF THE LORD,

CONCERNING THE SOULS OF MEN.

The prophet Esdras having seen the Angel of God, inquired of him minutely, and the Angel answered him and declared that which shall happen at the end of time.

The prophet asked the Angel and said: « What has God prepared for the Righteous and for the Sinners? and when the last day shall come, what shall become of them, where shall they go, unto honour or unto punishment? »

The Angel answered the prophet: « For the Righteous is prepared great rejoicing and everlasting light, and for Sinners is prepared outer darkness and everlasting fire ».

The prophet said unto the Angel: « O Lord, what man is there among the living that has not sinned against God? If it is so, then blessed are the beasts and the birds, who expect not resurrection, and wait not for the end. If Thou shalt reward the Righteous, and the Prophets, and the Apostles, and the Martyrs, who have been tortured for Thee, and who with patience suffered all kinds of torments, when they used the flint and the hammer to strike their bodies so that their inward parts were laid bare, have mercy upon us sinners, who are deceived and held by Satan ».

The Angel answered and said: « Do not repeat thy words unto Him Who is above thee, unless a great evil should befall thee ».

The prophet said to the Angel: « O Lord, I dare to speak unto Thee a little more, and answer Thou me. When the Day of death comes, and God takes the soul, does He put it into the place of torments or into that of honour, until His final coming? »

The Angel answered and said: « Do not wait until the day of death, but like a flying eagle, hasten to do good works and charity. For that day is awful, pressing and exacting; it does not allow a man to

care either for his own children or for his riches. It cometh suddenly and without pity and without respect it carries away its captive suddenly and unexpectedly; neither weeping, nor mourning shall obtain mercy. But when the day of death arrives, a good Angel comes to a good soul, and a wicked one to a bad soul. Like as one sent by a king unto the wicked man and unto the beneficent one; to the good he renders good, and unto the wicked evil: in like manner a good Angel comes to a good soul, and unto the wicked soul an evil one. Not that the Angel is bad, but their several deeds are bad. The Angel takes the soul and brings it eastward, and causes it to go through frost and through snow, and darkness and hail; and through ice and storm; through the bands of Satan, and through streams, and through storms of heavy rains, through awful and terrible ways, and through defiles and lofty mountains. O wonderful way! for one beholds there foot-prints, and a river of fire runs before it ».

The prophet was in amazement and said: « How wonderful and awful is that way »!

The Angel said: « When I make a soul to pass through that path, there are in it

seven steps up to the Divinity. The first halting place is one of terror and wonder; the second is awful and unspeakable; the third is hell and icy cold. In the fourth there are quarrels and wars. In the fifth judgment is held; if it is the soul of a righteous man, it is enlightened, and if of a sinner, it becomes dark. Then in the sixth the soul of the righteous shines like the sun; and then through the seventh I carry it and bring it to prostrate itself before the great throne of the Divinity, over against paradise, before the glory of God, where dwells the transcendent Light ».

The prophet said unto the Angel: « My Lord, after thou makest the soul go through such terrors, as are quarrels, wars, and burning heat, why dost thou not bring it to meet the Divinity, but only lettest it reach the throne? »

The Angel said unto the prophet: « Thou art a vain man and thinkest according to human nature. I am an Angel and wait alway upon God, and have never seen the face of God; how canst thou think to present a sinful man before God? For the Godhead is awful and wonderful; and who dares look upon the uncreated Divinity? If one look thereon, he is melted like wax

before the face of God. For the Godhead is of fire and wonderful, and around His throne there are such fiery guardians, as chambers of fire[1] . . . . , there are igneous hollows, vaulted ways filled with lamps. There are heard thunders and tremblings; there are seen fightings and wars; there the heat is excessive; there, there are cavities that revolve, where one sees reptiles shaped in fire, swarming in the flame, and forming bands of fire. And around the Divinity stand the incorporeal Seraphim, and the six-winged Cherubim, who with two wings cover their face, and with two other cover their feet, and with the other two they fly, crying: 'Holy, Holy, Holy, Lord of hosts; heaven and earth are full of Thy Glory'. Such are the guardians that are around the throne of the Godhead. »

Then the prophet asked the Angel saying: « Lord, what shall become of us? for we are all sinners and enslaved in the hands of Satan. Now how can we be delivered, or who is able to free us from his hands »?

The Angel answered and said: « After a man's death, if there is any one of his

1. The text has a word the meaning of which is unknown.

own people left, be it father, or mother, or brother, or sister, or son, or daughter, or any that is Christian, if they offer up prayers, or keep fasting, or give charity, or perform forty days' devotion[1], through the sacrifice of Christ, they win for them great rest and mercy; because Christ was sacrificed for us upon the cross and delivered the souls of men of the six ages from the hands of Satan. O how a soul finds her freedom through a pious priest, if he fulfil the forty days' devotion in such way as is agreeable unto God, if he remain in the church those forty days and do not frequent the public places, but recite from hour to hour the psalms of David, and the hymns! It is this devotion that delivers you from the hands of Satan. Otherwise give to the poor. For your prayers are like this: According as a labourer rising goes forth and sows his seed, from which the plants come up well-shaped and comely, yielding fruit in abundance, but thorns and tares spring up and choke them, and man cannot gather much fruit. In like manner ye also, when

1. It consists in making a priest say Mass forty days, for the rest of the soul of the dead, or offer up prayers for so many days.

ye go to the church, being willing to offer up prayer unto God, the cares of this world and the deceitfulness of riches enter in and choke you, and suffer you not to produce much fruit. For if your prayer were such as was that of Moses, who wept forty days and spake face to face with God, or as that of Elijah who was taken up to heaven in a chariot of fire, or such as was that of Daniel, who prayed in the den of the lion . . . . [1].

1. Here I stop giving the translation; for two sheets of the MS. are lost, and there are six more sheets the margins of which are worn away, and therefore the sense becomes unintelligible; and then the remainder of the inquiries of Esdras are altogether wanting, the Manuscript being incomplete.

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